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THE MASTER'S - - - WORLD-UNION SCHEME

BEING A SCHEME OF WORLD-FEDERATION ON THE BASIS OF FATHERHOOD OF GOD AND BROTHERHOOD OF MAN, PRESENTED TO THE WORLD BY THE MASTER, THAKUR DAYANANDA, A SANNYASIN AND THE FRIEND OF THE WORLD—*with an exposition,*

BY A SERVANT OF HIS,
ALOKANANDA MAHABHARATI.

ARUNACHAL MISSION,
AMRIT MANDIR,
Bamai P.O., Dt. Sylhet, India.
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OM.

OH THOU LORD,

On the Eve of that Glorious Day when we, sisters and brothers all over the world, shall surrender ourselves at Thy Blessed Feet and meet in a Joyous Festival of Love and Adoration, we lay this humble offering before Thee, O Love.

ALOKANANDA,
KALYANANANDA,
AMIYA,
BISWARAMA,
KATYAANI.

512328

Om.

PREFACE.

A world steeped in the deepest depth of misery is to-day crying for Peace. It knows not how to get it. This scheme of world federation on the ONLY ONE solid basis on which it is possible, *viz.*, the Fatherhood of God and Brotherhood of man, was presented to the Peace Conference at Paris in December, 1918 by Thakur Dayananda, a Sannyasin and the Friend of the world.

What the Peace Conference has given to the world, we all know. In the meantime, driven by world forces, human society is steadily drifting to the condition of things desired by the Master. Directly or indirectly, consciously or unconsciously, the world has responded to His idea. The world has now arrived at that stage of its development when this scheme cannot be delayed any longer, when the world must accept this scheme to avoid the annihilation which now threatens to engulf it.

With a view to assist sisters and brothers of

the Mankind in arriving at the right point of view, I have endeavoured to interpret the Master's scheme of world-union, in the light of His life and teachings as I have been permitted to understand them. It is however impossible to separate the ideal from the idealist. I have therefore sought to give an outline of His great life and Mission.

The book really is in two parts. The first part (Chapters I to V) deals with the ideas of the Master and how He reduced them into actual practice. The second (Chapters VI to IX) deals with the definite scheme of world-union He presented to the world. In this connection I have also discussed the scheme of the League of Nations and that of the Bolsheviks.

In the Appendix I have given a few extracts out of hundreds that I have collected to shew how the world has responded to the thought of the Master.

The constitution and objects of the League of Nations and the figures relating to casualties in the war have been taken from the Daily Mail Year Book, 1920.

AMRIT MANDIR, A. M.
1st December, 1920.

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The Master's World-Union Scheme.

I

FOREWORD.

Thakur Dayananda, the Friend of the world, the founder of the Arunachal Mission, who desires to knit Mankind in one bond of loving union, who wants to enable humanity to drink from one unending stream of heavenly bliss, has been before the public for sometime past. I have known Him and I could not but love Him, for, to know Him is to love Him. The more have I known Him, the more have I felt that I have known but very little of Him. Words cannot convey any idea of the personal magnetism of one who is drawing thousands of men, women and children unto Him and who seeks to draw the whole world to Him. What shall I say of His all-pervading love which transcends all limits of race, country and colour —love that makes no distinction between high and low, the sinner and the righteous,—love that knows no friend or enemy? To attempt to speak

of the many-sided genius of one who has viewed life in all its aspects, who has surveyed the whole field of human activities—to speak of the supreme courage and conviction of one who wants to turn the whole tide of human evolution, who wants to send humanity to a new path on a new quest! It is for no man to comprehend the spiritual force of one who lives, moves and has his being in God—one who is perfectly one with God. I shall not therefore attempt the impossible task of representing Him before the world by analysing His character. To do so would be to underrate Him. I will only tell the world what He saw, felt and uttered 12 years ago and how He wants to create a new heaven and a new earth. Let the world ponder over it.

I will begin by presenting before the world a disciple of His. This miraculous saint was an ardent follower of the Master, Thakur Dayananda, who, some ten years back declared to the Government of India, the public in general and also to His Majesty the King Emperor that:

* "Nam-Sankirtan would engulf the

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* Nam-Sankirtan or Sankirtan is a kind of devotional music and chanting the name of the Lord, in which people move in a circle, singing and dancing to

whole of India. The World-Teacher has come in human form and He is resolved to carry His Message of Love to the remotest

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the accompaniment of drums, cymbals, gongs and other instruments. It is a form of collective worship having a very powerful influence on the mind. In it the noblest traits of a man's character are released from grossness and these come more and more into display in his dealings with his fellow-beings. There are numerous instances of men living lives of drunkenness and lewdness being completely changed into the devoutest and saintliest characters as the result of Sankirtan. In it the mind is easily fixed on God ; the man enjoys supreme happiness and for the time being he becomes more or less unconscious of his surroundings. His face brightens up, his body bends, curves and describes beautiful figures, as he dances in joy. All the actions which take place on the physical body as the result of the long practice of *Yoga*, are quickly and automatically performed in course of Sankirtan.

The special point to note about Sankirtan is its great power of enkindling the instinct of love in man. The deadliest enemies have embraced each other in Sankirtan and have ever afterwards lived on terms of the closest friendship. The common saying is under the influence of Sankirtan the lamb and the lion will drink from the same pool.

> corners of the globe. India's immediate future is very bright and the present period will give place to a period of calm and prosperous agricultural and industrial expansion combined with social, moral, and religious teachings, thus removing all racial feelings of hatred."

In a communication to the Chief Commissioner of Assam dated the 6th May, 1913, our brother, Amritananda added that the above message proclaimed by him was "the result of direct realization in a state of inspiration in May, 1910, which, by subsequent revelations became more vivid and it was thus communicated" by him "to the world after repeated communion with the Supreme Director of Evolution."

In a subsequent communication dated the 4th of December, 1914, to the Personal Assistant to the Chief Commissioner of Assam, this seer further declared that he :

> "felt it a paramount duty before God and man to announce to the world that the predictions made by him shall have to be fulfilled at no distant date."

And he added :

"I would also confirm my statement made in 1910 to Mr. Boxwell, Superintendent of Police, Cachar, and would now amplify the same and place on record the fact that Nam-Sankirtan (preferably Pran-Gaur Nityananda*) shall carry the Message of Peace and Love to the nations of the earth."

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* Gaur or Gauranga was born in Nadia, Bengal, 456 years ago, who , by his own life, taught people what love of God means. He was the very incarnation of Love and piety and by his Sankirtan he brought about a religious revolution in Bengal and other parts of India also. The whole of Bengal was convulsed and roused from the stupor that had come over it. People in hundreds of thousands ran after him—Kings and potentates, robbers and murderers, prostitutes and saints and seers,—men, women and children threw themselves at his feet and were changed by his very touch and sight. He brought new life into the dead society and gave a new direction to its progress. He is regarded as an incarnation of God and worshipped all over the land. He declared himself to be the One Supreme Being, who descends in every age to regenerate human society, and when parting from his mother he told her that he would come twice

The above message was delivered to the world when it was steeped in gross materialism and few, if any, could think that the world would change so soon, as it has, that the New Era was at hand when discord, strife and ill-will will cease and peace, happiness and good-will will come to reign on earth. At that time material civilization was in its noon-day splendour. Even the few who could detect some of its faults and defects could not muster courage to think that the final crash would come so soon or that the world would be united in one bond of Love in the near future. At that time

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again and in his second coming he would perform glorious things and his name shall spread to the remotest corners of the globe. His right-hand man and chief follower was Nityananda, who spread the name of his Master and raised the submerged classes from their highly degraded position in society.

A study of the signification of the words *Pran Gaur Nityananda* would be interesting: (I) Where *Pran* or soul is *Gaur* i.e. pure, *Nityananda* or perpetual bliss reigns. (ii) *Pran* or the Inner Conscious Being in man is *Gaur* i.e. God and *Nityananda* or perpetual bliss is His real characteristic. (iii) *Gaur* (God) and *Nityananda* (the embodiment of perpetual bliss) are dear to me as life itself.

the very idea would have been pooh-poohed. But the vision of this seer penetrated into the future and he clearly saw what was coming and he emphatically declared it to an unbelieving world. And to-day, we see his predictions are being fulfilled to the letter. How, we shall see in the following pages.

II

HOW THE BEGINNING WAS LAID.

Thakur Dayananda came into the arena 12 years ago. It would be well for us if we survey in brief the conditions that prevailed in the world at that time. The whole world had lost all spiritual insight—it had strayed away from God and was running mad hither and thither in a vain quest of happiness—it was like a ship tossing on the high seas without a rudder and without the captain to steer the vessel to port. What was the goal of human life none did know. In the bustle and turmoil of every day life none had even the opportunity of thinking of it. Those who had, did not care to do so. It was considered profitless. Let the world go on, as it is, it will come to somewhere —no need of bothering about it—that was the general idea. Our view of life completely lacked spiritual vision.

At this time Thakur Dayananda started by declaring the mission of life. He said:

*"The goal of human existence is not the enjoyment of short-lived pleasure which brings dullness the very next moment. A never-ending current of heavenly bliss must run down the heart. Man's whole life shall be one continuous song of perpetual bliss."

This is the goal that he set forth before a world which did not know what it was striving for, where it was drifting to. The world wanted happiness but did not know how to get it.

Dayananda declared:

"Peace can come only when God is enthroned in the heart of man, who, forgetful of his true aim, is leading a life of gross materialism."

He said humanity must be rescued from this position before the world has peace. It is for this that He has come on earth. He says:

"It will have to be seen that the human soul keeps this end constantly in

* These sayings of Thakur Dayananda have been taken, except where otherwise noted, from Rishi Yugananda's vernacular book "Thakur Dayananda" (first published in 1911).

view in its progress through life. Even if one single individual attains this highest happiness or bliss, his happiness is sure to radiate all around and fill others with happiness."

Dayananda says the Western world has not had peace because it has pursued materialism alone, while the Eastern world has come to grief owing to its despise of things of the world. He says:

* "India is the home of Eastern culture and England is the type of Western culture. Eastern culture is essentially spiritualistic, while Western culture is essentially materialistic. Both are incomplete, one without the other. Perfection lies in the harmonious combination of both. It is through divine dispensation that India and England have been united. Both cultures have met in India so that each may profit by the

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* Acharya Pronobananda's "Thakur Dayananda and Arunachal Mission," 1916.

experience of the other, so that the imperfections of both may be healed."

"Conflict is sure to crop up where there is imperfection. Peace and goodwill reigns only when there is perfection. It is then that one is anxious to promote the well-being of another and even to sacrifice one's own to that of another."

To a world distracted by strife and hatred, by prejudice and passion, Dayananda proclaimed the advent of the Dawn of the Human Race, of the coming of that Era when strife shall cease and hatred disappear:

"Through the will of God that blessed Era of Union is at hand when both the East and the West must accept this ideal of perfection."

*"At the close of the present war, that Kingdom of Love which the sages and seers of the East and the West have long yearned for will be established."

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* "Thakur Dayananda and Arunachal Mission."

From the very beginning Dayananda has refused to be satisfied by promoting the welfare and happiness of a limited few or even of India or of the East alone. He stands for the good of the world at large, of every man and every woman. He has often told his disciples :

> "We have come to work for the good of the world, we must not look to our own happiness."

All through he has impressed upon their minds the idea of losing their personal interest in the good of the world. He has exhorted them to consecrate their lives for the good of the whole world. He has often said :

> "The good of the world must be placed above the good of one's own or even that of one's friends and relations."

He has from the very beginning tried to dispel from the minds of his disciples by his own life and by instructions, all ideas of provincialism. He wants to unite the East and the West, the North and the South, all the peoples on the face of the earth in one bond of Love.

Time and again has he proclaimed :

"The wall of isolation and prejudice set

> up by the nations of the earth will soon crumble down to the dust before the onrush of a tidal wave of a great Idea and all the nations of the earth will take part in a joyous festivity of Love."

Dayananda recognized the fact that the one permanent basis of union of all the peoples of the world could be and must be Religion. He has declared:

> "I see before my very eyes—one Universal Religion has been the meeting ground of the East and the West—the world has been converted into one Universal Brotherhood."

He has laid deep the foundation of this Universal Brotherhood in his *Asrams*: and he has evolved out a philosophy which is the synthesis of all the philosophies of the world. It may here be mentioned that he has had very little academic education. But, as he himself says, when the light of God floods the human heart, knowledge comes of itself. He holds:

> "The cardinal truths arrived at by knowledge must no longer be the basis of

intellectual exercise but must find expression in life."

Dayananda wants not the betterment of mankind in this or that department of life. He wants a root and branch change in all the spheres of life. He wants to build the world anew. Dayananda holds that happiness is a spiritual condition and that the true path of happiness lies in returning to the Spirit—in establishing close relation with the Great Spirit. From this it is not to be inferred that he wants this material world to be despised. On the contrary, he holds, as will be seen from above, that material well-being, though not an essential condition of happiness, certainly indirectly contributes to happiness. Though a Hindu *Sannyasin,* he has completely discarded the idea that this world is *Maya* (illusion) and to promote material well-being is to run after a phantom. Dayananda says :

* "The world is not a thing outside the Supreme Being—this creation is a manifestation of the Deity. If God is true, then the creation also is true.

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* Thakur Dayananda and Arunachal Mission.

> To attempt to know God without knowing the world as an expression of God, is to know Him but imperfectly. Realization of God will be imperfect if this creation is not realized to be His manifestation—to attempt to realize this creation without at the same time realizing the Creator is also futile. God has revealed Himself in His Creation—so it is not the part of wisdom to despise or neglect it."

> "True welfare lies in harmony between the two, spiritual and the material. Spirituality without material well-being tends to decay and emasculation. Materialism, if it is not allied with spiritual realization, if it is not guided and controlled by spiritual force will bring its own destruction."

Dayananda desires to end this state of things by bringing about a complete harmony between the spirit and the matter. This, in his opinion, is the essential condition of the regeneration of the world. He has boldly declared to the

world that he means to turn the whole tide of human evolution and even this to him is but child's play. He has declared that he wants to bring about a complete reconstruction of the human society from the spiritual, political, economic and social standpoint. He wants a root and branch change of the existing order of human society.

Dayananda says mankind must be knit in one bond of religion before there could be union in the world. God is one and religion must be one. What is that religion? Is it Hinduism? No. Is it Christianity? No. Is it Mahommedanism or Buddhism? It is neither. It is a religion of living faith in God. Religion must cease to be confined within the scriptures and holy books. Religion must cease to be a set of dogmas, repetition of cant and practice of rituals. Religion must not be a thing of the skin but of the soul. It must be living faith and realization of the Highest Truth, a perpetual consciousness of the existence of God, a perpetual and conscious striving towards Him.

The essential truth of all religions must be brought out and made familiar to the whole human race. It will then be possible for us—

whatever may be the particular faith we profess, whatever may be the practice that we follow—to admire the fundamental teachings of the others and to be profited by them. The lessons that Christ taught by his life are the common heritage of all humanity. So also with other religions. It does not matter which temple we worship in, so long as we worship the Father and so long as we do not allow the forms and rituals to take the place of the Father, so long as the means do not become the end. There is nothing in Christianity which a true Hindu cannot follow. The basic truths of Hinduism are for all mankind. Hindus regard Buddha as an incarnation of God. There is nothing in the fundamental teachings of Mahommed which all mankind cannot accept and revere.*

Truth is one and eternal and Truth has been

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* Various movements have been set on foot by leaders of religious thought in all countries to sink religious differences, bury religious antagonism and promote Universal Righteousness, Brotherhood and Peace. Two notable movements of the day are one, the Society for a League of Religions in England and the other, the International Congress of Religious Liberals in America.

revealed to all true seekers in all ages and in all countries. Truth is limitless, unfathomable. To say that Truth is confined only in Hinduism or Buddhism or Christianity or Mahommedanism is to limit Truth. That is the height of folly and that has been greatly responsible for the estrangement between man and man. The different religions that we find in the world, represent but different aspects of the same eternal Truth.— Truth descended on different receptacles in different ages and countries and as culture, country and receptacles differ, the Truth that passed through these receptacles took different shape and form. But in essence, Truth is one and it is that one Truth that humanity must seek and realize and it is on the ever-growing conscious realization of Truth that the union of the world must be based.

The Truth that Christ, Mahommed, Buddha, Confucius and other founders of great religious faiths have passed on to the world are the Truths that God revealed to the world through them. Each of them is a representation of Truth but each of them may not be the whole Truth nor all of them together. For, who can measure Truth? Who can say Truth has ex-

hausted Himself? Who can say Truth will not reveal Himself in a greater and fuller degree and in a different form in this age? To say this is Truth and that is not, is laughable. It is *Avidya* (Ignorance).

In different periods of human evolution God has revealed Himself through particular instruments of His, who reflected His Light to men. We call them seers and saints and incarnations or *Avatars*, according to the light they give. These are the great founders of religious faiths. It is the work of these *Avatars* to enable us to know Him—by their immensely superior spiritual force, specially conferred on them by God, they draw us nearer to Him. We cannot but love them and worship them. But on top of them all is God our common Father. We may continue to follow one *Avatar* and the particular path shown by Him,—profess the particular faith propounded by Him, according to our temperament and inclination but at the same time we must love those who choose to follow any other *Avatar* and any other faith, for, we are all children of God, our Father. We must realize that we are all complementary to one another—we are part of one another—my true self is your

true self—we are really one and the same for we are but particles of His Self. We emanated from the same Being and all our striving is more and more to live in the same Being. In this New Era this truth must be realized to the fullest extent and once we realize this we shall see how absurd it is for man to fight with man. This realization of the essential one-ness of humanity will help us to love one another and to live for one another and the world-commonwealth of this New Era shall be the symbol and expression of this realization.

In speaking at a meeting to commemorate the late Lord Gray, in the early part of January, 1920, Lord Robert Cecil reviewed the world situation and observed: "There cannot be real co-operation without altruism. . . We must sorrowfully admit that after twenty centuries of Christianity, selfishness is still one of the dominant forces of mankind."

What is true of Christians is more or less true of the followers of other religions also. The Hindus attained the highest Truth. Why did they then fall from that height of glory?—that is a question which does arise in our mind. The answer that in the West they were essentially

materialistic and in the East, they were essentially spiritualistic and that both were incomplete, is quite true. But the Great True Being who illumined the hearts of the Hindus with knowledge of His Spirit and the hearts of the people of the West with knowledge of matter, could have, if He willed, given the Hindus fuller knowledge of matter also and the West deeper knowledge of His Spirit also—for He is the giver of all things, He is the giver of all knowledge, spiritual and material. Why did He not do that? Why did He not make us perfect? What was the purpose behind this? It is for no man to know except in so far as He reveals in man's heart that purpose of His. The Hindu conception of the world is well expressed in the word *Jagat,* which means 'ever-moving'. This world is ever-changing—man himself is ever changing, his environments are changing, his material body is changing, while his spirit also is not always the same, for, it is sometimes shrouded in ignorance and sometimes illumined. This perpetual movement they divided into four cycles: the *Satya Yuga* or the age of full truth, the *Treta Yuga* or the age of three-quarters of truth, the *Dwapar Yuga* or the age of half truth, and the

Kali Yuga or the age of a quarter. When this quarter ends, comes again the age of full truth. Why this perpetual moving in a cycle God alone knows. All that man can say is: it is His *Lila.* By passing through all these conditions, man is all the better—he is equipped with fuller knowledge—he knows Truth as well as its opposite, untruth, and knowing both he prefers Truth to untruth. In their highest spiritual development Hindu sages knew when each period of the cycle would end and another begin. There are various Hindu scriptures where the time is given when the age of untruth through which we have just passed, would end. One remarkable passage in the *Srimat Bhagabat,* written 5,000 years ago, says:

"At the time when the Moon, the Sun and the Jupiter are in conjunction in *Pushya* in the Zodiacal sign of Cancer, the *Satya Yuga* begins."*

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* यदा चन्द्रश्च सूर्यश्च तथा तिष्य बृहस्पती
एकराशौ समेष्यन्ति भविष्यति तदा कृतम्।
(12th Canto, 2nd Chap. 24th verse.)

* Indian astrologers also draw attention to the presence of a bright star in the prolongation of a line parallel to the Junction Star Atair (Srabana) a bit far off from it, in the Zodiacal sign Capricorn which was

This combination took place on 27th July, 1919 and Indian astrologers tell us the last occasion it took place, previous to this, was on the eve of the Battle of Kurukshetra, 5000 years ago.

In this connection, many will also remember the striking message which Count Tolstoi delivered in which he predicted the passing of the present Commercial Order of society and the triumph of Religion and Truth.

Dayananda's conception of progress of human society is the progress of each and every individual member of the human family and not the well-being of only a few. He holds decided views as regards the present capitalistic system of society. He says :

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visible in 1919 and 1920. This star was also visible when Peace was completely established at the end of the Kurukshetra War. Astrologers tell us again, India being under the direct influence of the Sign Capricorn which indicates peace and religion, it is presumed India shall have a leading part in the establishment of the coming world peace. This, however, will be not without difficulty and obstruction —as the star is endowed with influence similar to that of Mars and Venus.

> "Trade, industry and commerce may prosper, there may be a continuous flow of wealth, education may spread to the remotest corners, great scientific discoveries may be made—and yet, not one of them nor all of them may be a true index of the real progress of a country. True progress of a country must be judged by the fact whether these things are tending to promote the well-being of each and every member of society. Everything must be judged by this standard and this standard alone. The whole conception of humanity in regard to matters political, economic and social must be altered."

He has evolved a new doctrine of political philosophy, of economics and sociology based on the Fatherhood of God and Brotherhood of man, a new ethical code based on the eternal truths of religion.

Dayananda stands for equality between man and man and between man and woman. He says :

> "We are the children of the same Father, there can be no discrimination between man and man—no sectarianism—none of those differences which separate man from man, nation from nation."

He values patriotism in so far as it is love of one's own country but he wants to demolish that patriotism which is another name for national arrogance, vanity and selfishness. Patriotism which hurts other peoples is a sin against God. Patriotism which wants to benefit one people at the expense of another is an evil which must be rooted out. Even that love which is confined within the bounds of one's country is a small thing. Human heart must expand, his love shall transcend the bounds of country and race and extend to the whole world.

This union of mankind which Dayananda wants to bring about is not by obliterating God's infinite variety, not by discarding different languages in favour of one, not by fusing different cultures and moulding different habits, customs and ways of life into one homogeneous whole. But this union will be effected in spite of these differences. This union

will be effected on the basis of the greatest common factor of humanity, *viz.*, God, our common Father, our true common Self. When love fills every heart, these differences the eye shall fail to detect.

There shall be different nationalities as there are different types and cultures. Each will grow and develop all the better by coming in contact with the rest and when they have developed, they will approximate each other, without ceasing to be themselves.

Dayananda is uncompromisingly in favour of giving equal rights to women. Of all things that have received his greatest attention and consideration, there is none more than the position and status of women. He has shed many a tear whenever he has spoken of their degraded and inferior position in society, especially in the East. Dayananda is for giving women equal opportunities with men. He says the position and status of women must be absolutely equal with that of men—not a whit inferior. He says :

> "Without an awakening amongst women, without simultaneous and true progress amongst them, no society, no

> race can ever live or progress. It is good mothers that can properly rear up children—it is capable housewives that can make society healthy and well-regulated. To keep women confined within the four walls is to put a bar on their physical growth and retard their healthy development. Not only this. It limits their mental vision, curbs their faculties and cripples their powers. It chokes up the fountain of their thought, hope and action and ultimately reduces them to the position of mere automatons. And consequently, they are often a drag, and an obstacle in the path of true social progress. Women must be rescued from this degraded and degrading position and lifted to a plane as high as that of men."

This reformation is one of the main things that he has come for.

Dayananda says :

> "The veil of women must be lifted, they must be allowed their proper place

in the free, open and unrestricted field of action, just by the side of men and by proper education and training, both religious and secular, their hidden powers awakened and set free. To rear up children and regulate the household must not be the only goal of woman's existence. They must rise to the same spiritual height as men, they must lead lives of devotion and piety—they must be taught to think not in terms of the little household alone but of the whole world of which they are citizens, they must be taught to think not of friends and relations alone but of the whole of Humanity who are as much their friends and relations. They also must consecrate their lives to the service of the Lord and Humanity."

Dayananda holds:

"Women must know the Truth—they must know the Supreme Being, they must have direct and close communion with the Fountain of Eternal

> Bliss and themselves be blessed. They must be powerful physically, mentally and morally. They must be able to save themselves from all that is unholy, impious and evil. Men must cease to look upon them as objects of pleasure and enjoyment or as objects to be shunned in the path of spiritual progress—Man must look upon woman fully as his peer and fellow-worker in the cause of humanity. Their position, training and attainments must be such as will enable them to extort respect and homage as they did in ancient India. Women must not be a source of weakness but a source of strength. They must be a force in society, a bulwark against wrong, unholiness and immorality."

Dayananda wants to remodel the whole institution of Marriage on the basis of the eternal relation between man and woman. Married life in most countries is another name for slavery and even in those countries where woman stands more or less on the same footing as man, man is

the predominant partner, and that predominance arises out of the fact that it is he who is the stronger of the two, it is he who feeds and clothes the family. This dependence of one on the other stands in the way of true love. Love is true only when it is unconditional, when it is not vitiated by the slightest expectation of advantage or gain or anything. In the ideal state of society that Dayananda wants to bring into existence, woman shall no longer be dependent on man, she will be a full and free citizen receiving in her own right all that she wants for herself and for the children.

Marriage has been and will continue to be a necessary institution. The union of a man and a woman is necessary for their mutual unfoldment, for enabling them to taste of the infinite *Rasa* of God, one through the other.

Next to the position of women, the thing that has received Dayananda's attention is the domination of class over class. He has felt keenly for the sub-merged classes, the great bulk of the people called the 'lower' strata. He has often said :

"In this New Era, God will manifest Himself amongst the submerged

classes. Great religious teachers will rise from their ranks."

He has bestowed great care and attention on the training of people coming from this class of society.

In many of these matters he is in complete agreement with the Socialistic school of Thought. But his aim is higher by far inasmuch as it is more comprehensive—it is all-embracing, it has extended beyond the limits of country, race and nationality—it has concerned itself with the whole human race and with every sphere of life, each and every activity of the human mind. But the chief difference between the ideal of Dayananda and Socialism lies in this : Socialists look upon a change based on Socialistic principles as an end in itself. Dayananda wants this change as a means to an end, that end being the attainment of Godhood. The difference extends to method also. Socialists want a change from without. Dayananda wants a change from within as well as from without. Socialists want to bring into existence liberty, equality and fraternity through Parliamentary institutions, if possible and by recourse to violence, if need be.*

* It may be noted here that the British Socialist

Dayananda says:

"They are pursuing the wrong track. Liberty, equality, and fraternity shall never be established on earth by bloodshed. The only means to that end is spiritual force and love."

He says:

"The fruit of bliss does not grow on the tree of poison. They have begun at the wrong end. They are trying to wipe off mud with muddy water."

Dayananda says the goal of human existence is the enjoyment of perpetual bliss. In view of that the whole structure of society, political, economic and social must be changed so as to improve the conditions of life in society in such a way that man may be free from cares and anxieties. The physical condition under which man lives must not distract his attention

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Party stands for peaceful revolution. They have definitely disavowed violence. Those Socialist parties who have joined the Moscow International are openly for violence. Mr. Ramsay Macdonald says the B. S. P. and Moscow like water and oil, won't mix.

from the path of spiritual pursuit,—it must not bring him down from the height of spiritual bliss to the grosser plane of physical wants and physical comforts. It must in every way be an aid and not an obstacle in the path of man's spiritual progress.

But there is one other cause which disturbs man's happiness and that is separation from near and dear ones at death, or in other words fear of death.

Dayananda says:

"To complete human happiness, man's fear of death must be removed."

He wants to place spiritualism on a scientific basis—to link the *Sthula* (gross) with the *Sukhma* (subtle). He wants to make the great unknown region where man passes after death perfectly known so that he will know that on death he only passes from one stage of his existence to another. It is when man fully realizes that the annihilation of the physical body is not really *his* annihilation—that his soul does not die—it is immortal—it is then that death loses all terror for him. The same process of unfoldment of the soul that goes on on this earth continues after death also. In the case of beings

of the higher order, death only liberates them from a narrow and restricted sphere to a wider, unfettered and brighter state. Released from the limitations of the flesh, they are enabled to do greater good to humanity. Man must be made to realize that separation on death is more apparent than real and that when man rises to a spiritual height communication between him and the departed soul is possible as it is possible between two men on this earth.

Since the conclusion of the war, there has been a great resurgence of faith in the survival of the human personality after death. The yearning of the human soul for communicating with the loved one, who has left this mortal frame could not be suppressed by its condemnation on the ground of its being opposed to established religious faiths. In spite of deceptions practised by unscrupulous people, faith in spiritualism is intensifying. This is only an indication of the fact that the time is coming when the link between *Sthula* and *Sukhma* will be found and these will be proved to be but two stages of the same existence. In our *Asram* we have got voluminous records of messages received from the other world, concerning the speedy coming

of the New Era. This subject alone requires special treatment which, if God wills, will form the subject-matter of a separate book.

I have endeavoured to set out the ideal that Dayananda has held forth before the world by quoting some of his utterances and in the light of his life, as he has revealed himself to me. To properly understand the ideal of a man, it is necessary to know the man himself. It is impossible to separate the idealist from the ideal. I have written something of the ideal but to write of the idealist is beyond my powers. I will only content myself with a short account of the events that led up to the presentation of the scheme of world-union.

Such is the ideal that Dayananda set forth twelve years ago before the world, an unbelieving world, a world lost in materialism. And how did the world receive him and his ideal? The world was taken aback at the strangeness of the note that he struck. Some said he was mad, some said he was a wild idealist, some said he was a dangerous enemy of society and morality—a seditionist, an anarchist and so forth. But more of this hereafter.

As to his ideas, they were declared to be

wild, phantastic, absurd and impractical—things that will never come into being. But to-day? To-day, the world has changed incredibly and is still more changing marvellously rapidly and steadily tending towards that state of things desired by Thakur Dayananda. How and in what respects, we shall see.

In the following chapter we shall see how Dayananda set to work out his ideal.

III

HOW DAYANANDA SET TO WORK.

THE POWER OF THOUGHT.

Arunachal Asram—the embodiment of His Thought.

Never before had all these great ideas been conceived in one comprehensive view, as parts of the same central idea *viz.*, the bestowal of full, complete and unending bliss on mankind by a harmonious blending of the spiritual with the material. Never before, also, had the idea been conceived of making God the spring of all our actions, the one source and one goal of all our energies and activities, of placing God in the front of all our actions. Never before also had the idea come of uniting mankind in one Universal Religion, in one common political and economic administration on the basis of perfect equality between man and man, and, man and woman,—or in other words, of uniting mankind on the basis of the Fatherhood of God and Brotherhood of man. The inception of this ideal was not the result of a fanciful imagination

or of the wild eccentricities of a quixotic mind. It was the result of closest communion and perfect one-ness with God—it was the result of profound faith in the destiny of mankind—it was the result of unbounded sympathy and immeasurable love of a *Sannyasin* for humanity. It was not the result of a close study of history, past or modern, it was the idea of a man who had no knowledge of history, as people understand it. It was not the intelligent anticipation of a clever mind—it was the reading of the future by one before whom the whole future was an open book, from whose vision nothing was shut off. It was the assertion of a man who knew what he could do and what he would do. It was the setting out of a programme by one who meant action. It was the solemn resolve of a man who would turn the whole tide of human evolution, who would send humanity to a new path of glorious quest and glorious heritage.

But how did Dayananda mean to carry his ideal into practice? He is a *Sannyasin* with no earthly power, no earthly means, no world-wide name and fame, no worldly position. No, he had none of these. But he had one thing which more than compensated for all these put

together. He has given himself wholly to God, he lives, moves and has his being in God—he has merged himself, so to say, in God. He has no will separate from the will of God. He does nothing except at the command of God, says nothing which he is not bidden to say. He has lost his self and is one with God. All his ideas and thoughts emanate from God. Consequently his ideas are not the impotent theories of a visionary, no pious hope of an altruist, no tall talk of a statesman.

Behind the history of human evolution, there is a divine purpose which is being worked out. The history of human evolution is a history of the evolution of ideas and thoughts. Ideas and Thoughts have changed as ages have changed. Sages and seers have come in succeeding ages, who have been the *Adhars* (receptacles) of great ideas and thoughts, on whom descended Great Thoughts. In different ages God has revealed Himself in the ideas, thoughts and actions of these sages and seers, these *Avatars* or the chosen of the Lord. They have been the exponents of these noble ideas and thoughts. They have been the instruments of God through whom great ideas and thoughts

have been passed on to lesser ones and from them again to the world at large and in this way these ideas and thoughts have filtered down to the common people, have permeated them and changed their lives and the course of their actions. The events in human history record how human ideas have changed from age to age—the supreme passion for freedom, love of one's own country, protection of the weak and helpless, resisting wrong and oppression, upholding honour and dispensing justice, devotion to religion, adherence to truth and faith and so forth—one of these or a combination of some of these has been the dominant ideal of particular ages. And the dominant ideal of the New Era is Universal Love.

In ancient India, they attained to the conception of the highest spiritual truth. They worshipped, and held communion with *Bhuma* (the Universal Being) which gave a universal aspect to their lives and actions. They had knowledge of *Brahma* (the Supreme Being). But the attainment of the highest spiritual truth was not sufficient. Consequently, they had to wait for the fullest development of materialism, —and for the rest of the world to get ready to

receive their spiritual truths. All the while India was conserving her spiritual force in anticipation of the coming of the day. The day has come at last.

Thought is the most real of all realities, and is a more potent factor in human evolution than any material agency. There is not a noble thought that dies, not a noble thought but will some day make converts. Great ideas and thoughts are active spiritual forces. They move from point to point, pass on from soul to soul and transmigrate from country to country, from one continent to another. The distance to which radio messages can be transmitted varies with the amount of electric current available. Such may be said to be the case also with the transmission of Thought. Thoughts in themselves are dynamic forces and they acquire additional impetus from the spiritual force of the thinker, from the love that he bears to humanity. The greater the thought, the greater is its force, the nobler the thought, the greater is the inspiration and more the power of making converts of others. The thought of conferring the greatest good on the whole human race, that comes out of a truly selfless soul, a soul that has transformed itself

into burning love for mankind—that thought has infinite power and force. It is unconquerable, it is invincible, it is irresistible.

Great thoughts have the power of displacing and extinguishing small thoughts. People intuitively prefer the greater to the smaller—they cannot but do that—that is in their very nature. Consciously or unconsciously, sometimes even against their very inclination, people accept Great Thoughts, follow the course that this Great Thought points to them and work in that direction.

As soon as a great Thought is transmitted to the world, it creates disturbance in the Thought world. It stirs the thought world to its deepest depth and lets loose the lesser thoughts. These come to the surface, struggle and resist and ultimately transform themselves and become part of the Greatest. This is what has happened.

Twelve years ago Dayananda sent out his Thought, this grandest of all grand thoughts to the world. This Thought has wrought its way into millions of hearts to-day, being aided in its work of conversion by world circumstances which have forced men to look inward, beyond

matter to the spirit and which have thus made them fit to receive this grand message. Great souls have already caught this message and as for lesser ones, it is striking hard against the doors of their mind, which are sure to open before long.

And to-day what tangible results do we see around us? That a New Era is coming into existence none can deny. That the forces of evil are on their last legs is apparent even to the most casual observer. That a newer, nobler and brighter future is opening up before us—even the unintelligent masses are vaguely conscious. In all quarters of the globe, kings and kingdoms are fading out of existence. Tyrants and oppressors are falling every day like the dry leaves of a tree in the autumn; the people are loudly clamouring for their rights. They are coming unto their own.

Leaders of thought are now talking not in terms of patriotism or nationalism but in terms of internationalism, International Peace and International Brotherhood. The abolition of Militarism is now on everybody's lips. While some blessed ones have clearly recognised the fact that the forces of disintegration will yield only to spiritual force, that materialism cannot

satisfy the human soul, it has had its chance and it has failed—the time has now come when we must return to the Spirit and strengthen ourselves with spiritual power. That religion and religion alone can bind and keep the peoples of the world together is beginning dimly to dawn upon the vision of leaders of thought. They are now talking of bringing the Kingdom of Heaven on earth,—of a clear recognition and full realization of the Fatherhood of God as the only basis on which to build the new world society of peoples as the only guarantee against human society lapsing again into its old evil ways. These are some of the manifestations of the New Era that is now coming into existence. This is the result of Thought, of Great Thought, of the Greatest Thought that has ever crossed human mind.

The fulfilment of Thought is in action. Thought is bound to result in action. Thought is greater than action. Thought travels swiftly even to the remotest corners of the globe. It works subtly, unseen and unconsciously. There is no limit to the scope of thought. Action is Thought in physical body, as it were. Action is more crude, limited in its scope and power of

affecting other people. Thought easily affects the more sensitive instruments—the more spiritual, the believing and thinking mind. While there are others whose minds are less sensitive and respond less to subtle thought and more to crude action.

First comes thought. It then finds expression in speech and then in action. But more often than not we find people uttering excellent ideas but owing to want of spiritual force, not daring to reduce them into action. In his case, Dayananda, having given this thought to the world, proceeded at once to translate it into action. He founded the order of Brotherhood known as the *Arunachal Mission*, as the embodiment of his ideals, as an epitome of the world society that he intended to establish. It was then that he declared his object to a bewildered world.

By the end of the year 1906 (*Pous*, 1313) a band of followers, earnest seekers after spiritual knowledge had collected round Dayananda at Silchar, Assam. At this time the proposal was to establish an *Asram** on a hillock, 3 miles from

* An *Asram* is a religious household, where the

the town of Silchar, on the bank of the River Barak and overlooking the Assam Bengal Railway. It is a beautiful spot, calm and quiet and free from the turmoil of the town. The idea however took some time to materialise and it was on the last day of *Pous* 1315 (Jan. 13th, 1909) that the *Arunachal Asram* was founded.

The Mission started originally with 6 or 7 inmates living in the *Asram* and a number of others who lived in their own homes in Silchar town and elsewhere. The object of the Mission was to bring about a religious revival, to afford training and discipline to all seekers after Truth with a view to make direct realization possible. The object of the Mission was further to inculcate the idea of the essential unity of the human race, to promote brotherly feeling amongst all the races and peoples, holding diverse faiths.

Being attracted by his love, his force of character, his piety, his high religious attain-

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primary duty is to realize God by proper training and discipline and earnest efforts. The ordinary duties of a household are not neglected but these are made subservient to the primary object. Everything that is done is done with a view to facilitate the pursuit of Truth.

ments, his great spiritual force and above all, by the maddening charm of his personality, people began to swarm round him, young and old,—men, women and children. Some of them became his disciples and joined the Mission. Some came to live in the *Asram*. In this way three* more *Asrams* grew up in course of time in different parts of the country and more people became his disciples. His disciples may be classed as coming under two heads: one class took their permanent abode in the *Asrams*, among whom were men with their wives, mothers, daughters and other relations. To the other class belonged men and women who lived in society, pursued their ordinary avocations of life and followed the teachings of the Mission in their every day life, keeping themselves in close touch with the Master and the Mission.

The *Asrams* have been the meeting ground of people of different castes, sects and even of men holding different religious faiths. They live together, mix with one another and move as

† Another, a fifth one, the *Lila Mandir* has since been founded at Deoghar.

members of one common family. Some of his disciples are Mahommedans, who have joined the *Asram* without ceasing to be Mahommedans. The one thing that has kept together so many different people with all the differences between man and man is a living faith in the Fatherhood of God and Brotherhood of man. The lesson that Dayananda has taught them is: God is my Father, every man my brother, every woman my sister and the highest form of religion is to love God in man.

Every member of the *Asram* has his or her own peculiar method of spiritual development prescribed by the Master. But the one common mode of worship is *Sankirtan*. In this way selfishness and sectarianism have been driven away from the minds of all and they have learnt to know each other, respect the feelings and sentiments of each other and to love each other.

Thus the *Asrams* have become places of training for the realization of the highest religious truths and of practising them in life by the individual, according to fitness. There is no teaching of abstract principles but what is practised by the Master and the members of the *Asrams*. Nothing is dictated or imposed from

outside but the mind of the seeker is enlarged more and more to grasp what truth he can. The seeker is only put on the road to know the highest truth for himself and to practise this in his life. The very atmosphere of the *Asram* is such as to exert an elevating influence on the mind of every body. God is the goal of every member of the *Asram* and all his struggle and all his efforts are to know Him and to live in Him. Dayananda says when the human soul is truly anxious to know God, God does reveal Himself to that ardent soul.

The *Asram* is a big household where Love reigns supreme. In ordinary households now-a-days there is no unity amongst the different members—brother separates from brother, father from son, husband from wife. And the reason is the absence of true and selfless love. Love is not the predominant factor in their relations. But here, in the *Asram* they live in perfect peace and amity. For, they have learnt to love each other. They have learnt to love God and having learnt to love God, love for brothers and sisters has come naturally and easily to them. Dayananda has infused this love into their hearts. Under his guidance and by contact with

his holy personality, love for the self is disappearing from their minds and making room for love for others. They have been rescued from all that is mean, petty and evil—their hearts are enlarging, their ideas broadening and their vision expanding. Through his grace, they have tasted of bliss and their appetite for this bliss is growing all the more. A new and wonderful world has opened up before their vision.

In his relation with his followers, Dayananda is the very embodiment of Love. But at the same time he keeps an ever-vigilant eye on the spiritual development of each and every one of them. He is always kind, as Kindness could be, (his very name is kindness—one whose supreme happiness lies in being kind) and he would be stern when occasion requires it. He mixes with them freely, talks with them unreservedly, plays with them in a most lighthearted fashion and dances with them in *Sankirtan*. He is their all—the centre of all their hopes, the spring of all their activities. To love him is their proud privilege, to be with him is the joy of their lives, to serve him is their sole ambition. They love him, they worship him, they adore him. What wonder that men,

women and children have stuck to him through good report and bad, through suffering, want and persecution?

The *Asram* is the common property of all. Dayananda's teachings have borne fruit on them. It is a religious republic. The idea of personal property has vanished from their minds. Whatever God sends, is shared by all alike, and each according to needs. There is a President for each *Asram* who looks to the wants of each individual member and manages the affairs of the *Asram*. All work of the *Asram* is done by the members themselves—even the 'mean'-est thing. Each is allotted the work that he is best fitted for by physique and temperament. There are no servants. That institution has found no place in the *Asram*. The doors of the *Asram* are open to anybody and everybody. The system of giving alms has been done away with. If there is food, the members of the *Asram* invite anyone begging alms, to share it with them, for he has as much right to it as anybody in the *Asram*. There is charity of feeling but no patronage—there is kindness but no favour. There is no sense of pity—for God alone can pity and no mortal being—but love for brothers

and sisters. Love has changed their character, their ways of life, their movements and even their very look. Love has transformed them. Love has made them one in mind and one in soul.

Calmly and patiently each member performs his allotted task. They have had to pass through difficulties, danger, struggle in and struggle out —penury, starvation for days and days. They have been harassed, oppressed and persecuted both by the community and by the Government of the land but they have not lost heart, they have not lost faith in God and in the supreme ideal that the Master has held forth before them. They have been mercilessly beaten, imprisoned and persecuted for nothing in hundred other ways but undismayed and with undiminished faith, following the footsteps of the Master, they are marching on to the goal. Eternal progress is their motto, full and complete surrender to Truth is their religion, to lose their finite 'self' in the greater 'self' of humanity is their ambition. True, no member has attained perfection as soon as he set his foot on the soil of the *Asram* but all their strivings are towards perfec-

tion and under the sure guidance of their Master, they are confident of attaining it.

Dayananda has impressed on the minds of his followers that God is the Supreme Director of this Universe. He is One, Indivisible and Universal. That Indivisible and Universal Being has for the sake of His own *Lila* become many. He is One in many and Many in One. Each individual is a particle of His Being and this world is a field of *Lila* of that One in many. Through all our actions, all our strivings, we are tending towards our Original Being and this progress has been going on for all time—we have been on our eternal march from the beginning of our existence and it will go on till eternity.

In different ages, in all the changes that have come and that are coming upon the world, we see the variation of the *Lila* of God. And just as in a theatre actors and actresses play the parts allotted to them, so we are all playing the parts that He has allotted to us. To one He has allotted the part of a thief, to another that of a saint, to another again that of a king, to another again that of a beggar and so forth. It is for us to play the role assigned to us. We

must do that. It is not possible for us to run counter to His wishes even by the breadth of a hair. We work because He makes us work, we think in a particular way because He makes us think in that particular way—we love, we hate, we desire, we hope, we fear because He makes us do all these. We pursue one course because He sends us that way—we think it wrong, we give it up and take another—that also is for the fulfilment of His *Lila*—because He wants us to play different parts in another drama. He is the play-wright, He is the stage-manager, He alone knows what the stage-effect will be.

Whatever happens is willed by God. But in our grossness we forget this truth. We are not conscious that whatever we are doing, we are doing at His bidding. We act through our blind impulses and say it is 'we'—apart from God—who are doing but nevertheless we are acting according to the will of God. The more we emerge from this grossness, the more we become conscious that we are merely carrying out His will. But why this grossness? Why this passing from grossness to spiritual consciousness and all that? He takes us

through all sorts of conditions of life so that He might build us all the better—with a view to our perfection. All our religious training and discipline is for making us realize more and more that it is really God who is working through us —our training and discipline is complete when we completely realize that we are but instruments in His hands, and, realizing that, we leave ourselves entirely in His hands. Our happiness increases the more vividly we realize at each and every turn that it is really He and not "I"—apart from Him—who is doing this, that and everything. The greatest happiness comes only when we are able to completely surrender our 'selves', completely merge our 'ego' in God and realize Him in everything, in all that is going on around us. The striving of the members of the *Arunachal Mission* is to emerge more and more from this grossness. This is possible only through the mercy of God and they of the *Arunachal Mission* have thrown themselves entirely at the mercy of God for the fulfilment of their lives and their Mission.

The mission has no fixed source of income —we never beg, we do not ask for any help, nor do we even expect any. For the maintenance

of the Mission, *Arunachal* depends entirely on God and God alone. And it has been our experience that on great occasions thousands of rupees have come in strange manner. God alone knows best what we really need. What comes in our way, we take that to be the gift of God. Very often we have nothing to eat and very little to wear, that also we take to be the will of God and His blessings. God must have meant it for our benefit. In this way, sometimes ten days out of thirty we go without food—but we starve all together. We suffer but we suffer together and we are conscious that God meant it for our good. The members of the *Arunachal Mission* have learnt to submit to sickness, starvation and hardships in the same spirit as they would accept good health, comforts and prosperity. There is nothing to grumble about, nothing to be sorry for.

Dayananda prizes freedom of the soul. This freedom of the soul is release from grossness, the unfoldment of the true self of man—the triumph of the spirit over matter. He says :

> "I have given myself to Truth. I cannot sell myself to popular approbation. The whole country may go against

me yet I cannot compromise Truth. In the end Truth is bound to be victorious. The latent spiritual instincts of the individual, race, and Humanity must be revived—otherwise, all efforts to lift mankind are doomed to failure. The man who is spiritually strong is free for ever. If the human soul is not free, nothing can avail him—he will be the sport of every breath of wind, he will break down at the approach of the first untoward circumstance. The human soul must be set free."

Each member of the *Asram* is allowed to enjoy liberty and freedom to the fullest extent so long as his liberty and freedom does not infringe on the liberty of others and is not subversive of the proper regulation of the *Asram*.

All caste differences have been done away with. What caste could there be between the children of the same Father? The only caste is in the degree of spiritual attainment— the nearer we approach Godhead, the higher we rise in caste. That is the only caste. But there can be no rigid watertight compartments. This

difference is only relative for we are all tending towards Him and the difference in the distance of our goal is not fixed. It is diminishing every moment. There is difference in occupation according to fitness and natural aptitude but no work is dishonourable. All work becomes honourable when it is performed in the consciousness that we are serving the Father—when all our actions tend towards Him, when in all our actions we try to realize Him. Harmonious working of social order depends on the performance by each member of his particular duty —all are necessary, none superfluous. How could one be high or low? Why should difference in occupation be the boundary line between man and man? Outside this difference in occupation which is accidental and in the degree of spiritual attainment which is only relative, really there is no distinction between man and man. Outside these differences, there is a broad equality. Humanity is essentially equal. This New Era must be built on love. But the basic condition of love is equality. Not only has *Arunachal* held this as an ideal but has been permitted to reduce it into practice.

In their relation there is perfect equality

between man and man and between man and woman. Women enjoy the same amount of liberty as men. From the very beginning Dayananda inculcated this idea of equal rights for women and by and by, as the members became acquainted and accustomed to this, he has, with the full support of the members themselves, given complete freedom to women. They move as freely as men, make *Sankirtan* separately from the men or join the men in their *Kirtan*, as they like. They are free to wear the veil or not, just as they like. They perform the duties of the *Asram*, as suits them, in the same way as, and, by the side of men. One sister of ours, Nivedita, who has now left this world, was found competent and she was appointed the President of the main *Asram*, the *Arunachal*. On the occasion of installing Sister Nivedita as President of the *Asram*, Dayananda said:

> "What I have done to-day is but a rehearsal of what the world must do one day. That day is at hand when the world must give women equal rights."

In short, in the *Asram* women enjoy a posi-

tion of respect, trust and responsibility and work by the side of men. We feel happy to note that this bold assertion of Dayananda is being fulfilled. Women all over the world are coming unto their own. One lady has forced her way into the Parliament of Great Britain, another was voted President of the Indian National Congress, an assembly that stands as the mouthpiece of 300 millions of people, while in other countries also women are being appointed Councillors, Judges and so forth. Much of the misery of the world would have been saved if women had been allowed to take their proper share in all departments of life.

IV.

SENSATION IN SOCIETY.

God sends His blessings in the guise of terrible persecution.

In this way from a very modest beginning *Arunachal* grew up to be a strong religious centre enlivening people all around with a new idea of religion and infusing a new spirit into them. The *Sankirtan* by the members of the *Arunachal Mission* in the *Asram* and outside began to attract people in large numbers. The novel ideas about religion, the novel mode of life in the *Asram*, specially the non-observance of caste distinctions in a caste-ridden country and the complete freedom to women, in a country where it was considered a virtue for women not to let people outside the inner family circle see their face, created a great sensation in society, especially in orthodox circle. Thakur Dayananda and the *Arunachal Mission* became the topic of discussion in all quarters. Some began to like Dayananda and his Mission while at the same time a party distinctly hostile grew up.

Many were the charges levelled against Dayananda and the *Arunachal Mission*. How could that man who was my school-fellow become a saint?—How could he?—I met him only the other day! How could that youngster whom I have seen from his boyhood,—how could he become the head of a religious movement? These were some of the many cogent reasons that people began to put forward. Dayananda means to do away with caste and thus to deal a blow at Hindu Society—otherwise why do Mahommedans come to the *Asram*? It is not reconciliation of religious truths but an insidious attack on Hinduism, they began to say. Some even went one better. The *Asram* is a centre for political conspiracy, with the object of overthrowing Government, they said. Those whose relatives had joined the Mission naturally became angry and went against us. Some complained of disturbance of sleep on account of *Sankirtan*, others applied to Government for suppressing Dayananda as a danger to society.

The popular idea in India was that a man who wanted to lead a religious life, the man who would lead others into the path of religion must eschew all pleasures of the earth and lead

a life of penance and austerity, as if the earth and things of the earth were outside the limits of God and there was something inherently antagonistic between Him and articles of luxury. Their point of view is that God has surrounded man with so many temptations that at every point he must be on his guard against falling into the trap. The fact that Dayananda used *dhoti* and *chadar* instead of the usual mendicant's rag, he used to put on shoes—these were too much for them—they could not reconcile the idea that a man could dress well and enjoy the things of the earth and yet be intensely religious or that he could be a saint and a religious leader.

But the chief objection was to the presence of women in the *Asram*. To lead a religious life and in company with women? How could that be? In recent and medieval times, when India had fallen from her ancient glory, sages and saints had avoided all contact with women. Woman stood in the path of man's highest religious perfection—woman was the temptress—that was the common belief. To utter the word "woman" was considered to be a sin for a *Sannyasin*. One learned gentleman belonging to the legal profession asked Dayananda to leave

women alone as their presence was the reason why large numbers of people who would otherwise have joined the Mission could not do so. Dayananda's emphatic reply was: "Should I attain religious perfection and leave my mother and sister to grope in the dark? Half the population of the world are women. Neither half could attain perfection to the exclusion of the other. I can't confine my thoughts only to men." The gentleman was put out. The sight of women mixing freely with men, taking part in *Sankirtan* in public and doing other work with men was so strange and so much against the rooted prejudice of the race, that they could not reconcile themselves to it. They thought Dayananda wanted to introduce immorality into society and that religion was a mere mask. The tongue of calumny was very active and spread all sorts of half-truths and lies. We wanted to live immoral lives with our mothers and sisters in the name of religion! That was the charge.

The charge also was that Dayananda was a great hypnotist and that he had kept so many men, women and children together by the exercise of hypnotic influence. People forgot that great religious teachers have in all ages exercised

tremendous influence over the mind of people not only in their own times but also in subsequent periods when they had ceased to exist in mortal frame. The power to influence the mind of others is a test of the truth they preach—the measure of influencing the minds of others is the true measure of their greatness. They forgot that Christianity, Buddhism and Mahommedanism are still living forces because of the momentum they received from Christ, Buddha and Mahommed. They forgot that the power which a great religious teacher wields over others differs from the power of a hypnotist as heaven from hell. A hypnotist robs his victim of the power of independent thought and action but a religious teacher does the very opposite. He stimulates right thinking and helps a man to direct his actions towards the attainment of his objective. A hypnotist that could lift one from degradation and elevate him to the highest spiritual height is welcome. However, this idea took such a firm hold on the mind of people that even the highest Government officials were not free from it. In a kidnapping case which was brought in 1916, the Deputy Commissioner found Dayananda guilty of exercising undue

influence over the mind of a female disciple who wanted to give her daughter in marriage to another disciple of his in contravention of the ordinary social custom.

However, some people set to work against Dayananda and his Mission in right earnest. These were the upholders of truth and religion who have appeared in all ages. They have been indirectly instrumental in preaching the object of their calumny more than would otherwise have happened. These were the people who crucified Christ and poisoned Sankaracharya,—these were the men who pelted stones at Mahommed and broke his teeth.

The advent of Mahendra Nath De, M.A., B.Sc., a man of great learning and piety, a man who had put his life and soul into the movement for fostering Indian industries, an ardent advocate of national education under national control,—to the *Arunachal Mission*, in February, 1910 (Magh, 1316) was the signal for a renewed and vigorous attack on Dayananda and his Mission. They seized this fact and put it forward as proof of their allegation that the *Asram* was a secret political organization. The subordinate officers of the Police Service joined

hands with the opponents of the Mission. As a matter of fact, Mahendra, now known as Rishi Yugananda, was attracted to the Mission from the pure motive of leading a religious life, as he was fully convinced by Dayananda in course of the very first conversation that he had with him, that nothing but spiritual force can lift a fallen nation and that the regeneration of the country and of the world is to be achieved by Love and not by hatred.

However, some people were determined to suppress this great religious movement. They were on the look-out for an opportunity and that opportunity was not long to come. The Silchar Police, without making the slightest enquiry, arrested Dayananda and two of his disciples, handcuffed them and sent them in that condition by rail to Habigunge, a distance of nearly 200 miles on the charge of having kidnapped 4 minor boys. The Magistrate found the charge untrue and set them free. This was the beginning.

Baffled in their first attempt, the Police began to look for other opportunities. They began to harass the members in every possible way. Attempts at intimidating people from

paying even occasional visits to the *Asram* were made. One Police Officer was deputed to attend the *Asram* every day and to take a note of all those who came there. Soon after, the *Asram* and the houses of some of the disciples at Silchar and elsewhere were searched but nothing incriminating was found against the Mission.

At this time pressure was brought to bear on some of his disciples who were in Government service, to cut off all connection with the Mission. Their emphatic reply was they would rather give up service and be reduced to poverty than give up religion. They were true to their religion. When Government pressed them again, they gave up service. Blinded by their prejudice against the Mission even educated men failed to see that people in their circumstances could not sacrifice their all for nothing. What was it that they got from Dayananda that they could give up service and reduce themselves and their families to poverty? What was it that they prized more than their worldly gain? None cared to know.

Nothing dismayed, Thakur Dayananda and his disciples began to work vigorously.

Parties of men were sent out from the *Asram* to tour in the surrounding districts, holding *Sankirtan* wherever they went. Their object was to turn people's thoughts to religion. They went from village to village, singing and dancing, sometimes without food but never asking for anything from anybody, suffering from cold but never asking for shelter. If anybody gave them food, they took it as coming from God. If anybody gave them shelter they took it as gladly as they would have taken shelter under a tree. People began to like the *Arunachal Sankirtan* and as they progressed through the country men in increasing numbers began to join them in each village and town. Invitations also came from many respectable quarters to come and hold *Sankirtan*. Huge *Sankirtan* parties and processions began to be held. In this way a tremendous religious feeling was created and the *Arunachal Mission* was the talk of the whole surrounding country.

At this time, on his return from a tour in the interior, Dayananda was served with an order by which he was asked to attend the Police Station at a distance of three miles, every alternate day, to stop *Sankirtan* on the ground that 'people

were being carried away by their emotions and the bond of society was loosening'. Needless to say, Dayananda refused to abide by such an illegal and unjust order. Police began systematic persecution on the members of the Mission. Finding no remedy from the Local Government in spite of repeated representations, on the 29th October, 1910, the disciples sent the following telegram to the Local Government and the Government of India:

> "Police harassment of the *Asram* people is seriously interfering with their religious work. The *Sevaks* collecting 'Musti Bhiksha' are threatened with prosecution under section 109. Thakur Dayananda, the Head of the *Asram*, regarded by thousands as the very impersonation of holiness, has been ordered by Police Inspector to attend *Thana* in person every other day. To crown all, it was verbally ordered that *"Nam-Sankirtan"* the most popular of Hindu religious practices, must forthwith be stopped. We earnestly pray for

immediate intercession of His Excellency the Viceroy."

In pursuance of the above telegram, Mr. Rivet-Carnac, the Deputy Inspector-General of Police visited the *Asram*, had a talk with the Master and found nothing wrong against the Mission. He regretted the handcuffing episode and said it was owing to inexperience and want of tact that individual Police Officers had molested *Asram* people in the pursuit of their religious duties. He gave a solemn assurance on behalf of Government that such things would not occur again in future and that Police espionage would cease. However, this gentleman retired soon after and the Police went on the same as before.

Swami Hansananda who, sometime later, was out with a party of 17 members of the Mission holding *Sankirtan* from place to place was arrested with his party at Mymensingh and was kept in lock-up for some days and then set free. At Dacca they were again subjected to Police search and Police espionage. Accordingly, he and his brother disciples sent the following telegram to the Viceroy on the 29th August, 1911:

"Repeated Police attempts encouraged

> by distinctly hostile attitude of Local Government to kill a great movement of Love striving to unite the East and the West by ties of Love, driving thousands of peaceful law-abiding people to desperation. Prompt enquiry into *Arunachal* grievances desirable to avert complicated religious situation on eve of King Emperor's visit."

But no redress came. This went on. At this time and from long before, there was a revolutionary movement in the country with the object of overthrowing the British Government. Dayananda made it abundantly clear to the authorities that his goal was poles asunder from the goal of the revolutionaries, that his was a religious movement having nothing to do with ordinary politics. But all this to no purpose. The harassment of the *Asram* people and interference in religious performances went on. Finding no redress of their wrongs, a memorial was sent to the King Emperor on 26th Dec., 1911 while His Majesty was on a visit to India. The Private Secretary in reply intimated that the same had been forwarded to the Home Depart-

ment of the Government of India. The Home Department wrote back to say that it must be sent through the Local Government. This was done. The Local Government sent it on to the Government of India who instead of forwarding it, held it back. A memorial was then sent direct to the Private Secretary of His Majesty requesting him to place it before the King-Emperor. This went as far as the Buckingham Palace but no farther. It was sent back to the Government of India by the Private Secretary, who sent it to the Assam Government, who again returned it to the *Asram* people.

In the meantime a branch *Asram* called the *Dole Gobindo Asram* was founded in the first part of March, 1912 at the house of Rishi Yugananda, at Jagatshi, in the adjoining district of Sylhet. On the occasion of the opening ceremony, grand *Sankirtan* was held for days together, many thousands of people having joined from far and near. At this time the idea was conceived of performing a *Nam-Mahajagna* and Dayananda and his disciples took the vow of continuing this ceremony, as appeared from printed handbills distributed at that time:

"so long as the flag of Love inscribed

> with the name of Sri Gauranga (God) did not flutter in the World—so long as the whole world was not filled with the song of "Pran-Gaur Nityananda"—so long as the Era of of Love, bathed in the tears of saints and lovers of humanity, was not enthroned in human heart."

They prayed to God that

> "they might be given strength to continue this grand ceremony till the fulfilment of their vow."

and that

> "if that was not the will of the Supreme Being, may they perish and may their bodies be reduced to very dust and be mixed with the holy dust of the *Asram.*"

That was the vow Dayananda and his disciples took. In inviting people to come and join them in this sacred work, they declared:

> "That supreme moment has come when we must sacrifice ourselves unreservedly for the good of Humanity."

Never, never in the history of the human

race was such a grand ceremony undertaken with such a supreme end in view. They wanted to establish the Kingdom of Love on earth. They wanted to usher in that New Era of Love by the power of prayer, by invoking the mercy of God every minute of the hour, every hour of the day and every day of the month—and, if months rolled into years, they would not stop—they would not stop till their goal was reached, till their vow was fulfilled. Dayananda lit this sacrificial fire and invited one and all to come and join him and sacrifice themselves for the good of humanity. His disciples unreservedly threw themselves into the fire. Could this go in vain? No. The God of Humanity granted their prayer and great was the reward that they received. He marked them out for ever as His own, as His chosen, who would suffer and by their suffering bring the Kingdom of Love on earth. That reward came soon in the shape of persecution—terrible persecution. Blessed are they who suffer! The supreme moment of their lives had come indeed.

The grand *Sankirtan* that began early in March continued day and night without any break. There were about 100 members, men,

women and children in the *Asram*. They divided themselves into groups and used to carry on the *Sankirtan* in shifts. They resolved to give up their lives but not this noble vow. They had taken the vow in the name of God and they could not give it up.

At this time printed reports used to appear at the end of each month. The first report says :

> "The members of the Mission have resolved, under command of God, to carry the name of Gauranga (God) to the farthest limit of the world..."

and that they would go on repeating by day and by night the *Mantra* of *Pran Gaur Nityananda*

> "for the good of the world—until Peace was established on earth"

leaving aside all their personal comforts and personal happiness. Those whose thoughts did not before this, extend beyond the limits of their own family, now began to think of the world, to weep for the sufferings of the world. One *Asram* lady fasted for six days and wept for the suffering world and did not touch food till the revelation came to her that the bliss which they of the *Arunachal* were tasting, would descend in torrent and flood the whole world

at no distant date. This unlettered woman had no geographical idea of what the world was. But her heart had been filled with divine love and it was love that conjured up the vision of the world before her eyes. Breathes there a man who could muster courage to say that this love and this fasting of love shall go in vain?

That all the thoughts of the followers of Dayananda were spun round the world would be seen from the following translation of a verse which our brother Bipulananda wrote under inspiration sometime before this:—

From the feet of my Lord Srikrishna,
Rushing gleefully comes there
A tidal wave of Heavenly Bliss,
In the land of King Bharat.

Look, there rise from their slumber
The many million sons of Saugor.
To-day has vanished their poverty and misery—
They have drunk deep of this Bliss.

Hark, O! Humanity, we have come,
Away with all thy fears.

The Supreme Truth we shall preach
All through the wide world.

In the blissful torrent of Peace,
We shall wash clean the bloodstained
field of battle.
A stream of divine Love we shall send
Into the world gliding merrily on.

Oh! the joy! The Lord that slept
In human heart is awake.
Soon shall vanish feud and hatred,
The ruling passions of Humanity.

In course of this grand *Sankirtan* many became inspired and saw the vision of the glorious Dawn of the Human Race. They saw it coming. They heard the footfalls of this Dawn of the Human Race.

However, this *Sankirtan* created a great sensation all over the country. People in their thousands—Hindus and Mahommedans, came and joined the *Kirtan*. People even of other nationalities and of different religious faiths also joined. Mr. Ezra, a Jewish gentleman of large sympathies and great piety and Editor of *Divine*

Truth came to visit the *Asram* and was greatly charmed by the *Sankirtan* and the life of bliss and divine happiness that the members were living in the *Asram*.

In this world, for the fulfilment of the *Lila* of God, two opposite forces are always at play. One is necessary to bring the other into more prominence. Darkness heightens the value of light, evil tries to subdue good but it is good that survives in the end. Truth has always to struggle against untruth—untruth sometimes overshadows truth but it is truth that comes victorious at last. So did it happen with the *Arunachal Mission*. This *Nam-Mahajagna* for the good of Humanity attracted many thousands of people while it repelled some others. The opponents of Dayananda became furious at his phenomenal success. They bit their lips and swore once more that they would suppress Dayananda and his Mission. In this their pious design they found ready help from the subordinate rank of the Indian Police. They began to work through them and with their help they influenced Government officials. A small Police force was deputed to Jagatshi to prevent the occurrence of any disturbance. This was in

addition to the Police already deputed by the Magistrate from the adjoining district of Cachar where the *Arunachal Asram* was situated, to watch over the movements of the members of the *Asram*. Towards the last week of March, Dayananda and two of his disciples were charged before the Subdivisional Officer of Maulavi Bazar for causing disturbance by *Sankirtan* and were fined Rs. 10 each. A theft case was also got up against one member but the trying Magistrate found the charge to be false and malicious and dismissed it. "In the early part of June, 1912," says* the Chief Commissioner of Assam, "a largely signed petition against the *Asram* was submitted to the Chief Commissioner.....This petition was *duly verified*. (Italics mine.) It concluded by saying that the petitioners "supposed" the *Asram* to be "an impure, obscene, immoral and indecent institution, opposed to public policy and good morals," and begged the Chief Commissioner to disperse this

* This and other observations of the Chief Commissioner as also the observations of the Enquiry Commissioner are taken from Gazette Extraordinary of the Assam Government, dated April 5th, 1913.

unlawful gathering, etc." It must be noted here, if this petition was at all verified, it was verified from those who had sent the petition. We knew nothing about the charges nor about the verification.

Following on the heel of this, a petition was filed on 20th June by a man of Jagatshi before the Subdivisional Officer of Maulavi Bazar complaining against Dayananda for having kidnapped his minor brother, who, as a matter of fact, was subsequently found to be a youth of 17 years and the complainant and a legal practitioner were charged with giving false information and sent to jail. But the Subdivisional Officer, Mr. Gordon, without holding any preliminary enquiry at once issued a warrant for the production of the 'minor' for execution within the 1st of July.

In this way, the Police, with the connivance and active support of some local men was hampering the *Asram* people at every step in the performance of their religious duties. Representation after representation, petitions and memorials to Government officials, petition to the King proved of no avail. In spite of the most solemn assurance that they had absolutely

no ulterior object in view such as the overthrow of the British Government and in spite of the fact that absolutely nothing incriminating was found in the *Asram* at *Arunachal* and at the houses of the disciples as the result of repeated Police searches the authorities did not change their views about the Mission. Although the *Asram* and even the private apartments of the *Asram* were open to the access of the public, although everything that was done in the *Asram* was done in the full light of day, for they had nothing to conceal—nothing of which they could be afraid or ashamed, the authorities still clung to the view that some mystery surrounded the Mission. The Police went on with their work of oppression, harassment and interference with the religious practices of the *Asram* and the movements of the disciples. Under the circumstances, Dayananda took the only step that was left open to him, the one step that leaders of religious movements have in all ages taken, the one step that every man and every woman ought to take under similar circumstances. That step was to stand firm in the name of God, to hold fast to religion without any fear of consequence.

Accordingly, on June 30th, 1912, he made a declaration to the following effect:

> "*Arunachal* has been before the public for the last four years. All this time it has patiently borne with the utmost persecution by Government. At every step the pledges of the Emperor are being violated by the Executive Authorities. Instances of improper interference with Religion (pursuit of religion) have been wired repeatedly to the Supreme head of the Executive Government, the Viceroy, by the *Sevaks* (men) and *Sevikas* (ladies) of the *Asram*. In the result matters have gradually assumed such a magnitude that in the present circumstances, we are forced with deep regret, to disregard illegal orders (executive actions). To assist the subject in the matter of Religion is the paramount duty of the Sovereign. The Sovereign Power having refused to acknowledge that duty and having paid no heed to (our) repeated requests to

> mend matters, from the consideration of Religion alone, we disown the allegiance, which, we, as subjects owe to the Sovereign (we dissolve the relation of Sovereign and Subject). India has ever been the home of Religion. Rather than being hampered in the pursuit of Religion, *Arunachal* would feel happy to submit to any consequence.
>
> —DAYANANDA.
>
> (Translation by the writer from Ext. No. 4 in case No. 917 of 1912.)

On July 1st, one Head Constable came to the *Asram* and saw the 'minor' boy but, as he himself said, he "did not apprehend". He saw Dayananda who told him that the boy "should not be seized while the *Kirtan* was proceeding "but that he should wait till the boy came out of the *Kirtan*". As the boy did not leave the *Kirtan*, the Head Constable waited for sometime and then went away. He reported to the Authorities that he was of opinion that the *Asram* was a political and not a religious organisation and that he apprehended bloodshed if the

warrant was sought to be executed. What led him to come to this opinion, Heaven alone knows.

The members of the *Asram* went on with their *Nam-Mahajagna* the same as before. In the evening of the 6th of July, Mr. Beaumont, Assistant District Superintendent of Police and other Police Officers with about a score or two of Policemen armed with rifles and bayonets came to the *Asram*, apparently to execute the order. Mr. Beaumont and an Indian Deputy Superintendent of Police rode in front of the party and on entering the *Asram*, made direct for the place where *Sankirtan* was going on. One of the inmates of the *Asram*, Abhedananda came up and tried to dissuade Mr. Beaumont from entering the place of *Kirtan* in this aggressive fashion and thereby violating its sanctity. As Mr. Beaumont would not stop, Abhedananda struck his horse with a trident, which he used to carry about and which he had in his hand at the time. Mr. Beaumont's party behind at once opened fire. Some of the inmates came out with the report of firing and Abhedananda and another followed by some 6 or 7, wholly unarmed, went forward. The Police party

moved backwards, at the same time keeping up the firing and thereby wounding several persons. In course of the retreat two members struck Mr. Beaumont, one with an umbrella and another with the stick of kettle-drum. He was not wounded and as he deposed afterwards, 'it was pointed out to him on the way' that there was a scratch on his head.

Mr. Beaumont stated in his deposition that he "thought" he heard "a shot" coming from the direction of the *Asram* "but saw no smoke". In his judgment the Magistrate said: "As no other witness deposes as to this shot being fired from the direction of the *Asram*, I think that in the middle of the confusion when he was being attacked, Mr. Beaumont must have mistaken some other noise coming from the *Asram*." Of course the suggestion of hearing a gun shot from the direction of the *Asram* was an invention pure and simple. Six months later, when the Commissioner of the Division held enquiry into the charges of outrages on the inmates of the *Asram*, this story of hearing a gun shot from the direction of the *Asram* (without smoke) was sought to be further developed and supported by an additional witness. And, notwithstand-

ing the finding of the Magistrate to the contrary, the Commissioner was disinclined to dismiss the probability of firing from the *Asram* and in support of his view adduced a chain of arguments, the logic of which no mortal being can follow. It may be mentioned here that as a result of the search on the 8th of July, immediately after the arrests (as also searches made on previous occasions) not a bit of firearm was found nor anything from which the remotest suggestion could be made that the members of the *Asram* intended to offer resistance or use force far less to use violence.

As a result of the firing, seven persons were wounded. Rishi Yugananda and Swami Ajapananda were hit with bullets, Amarananda's breast was honeycombed with shots, Swami Abhoyananda received no less than 17 shots, Pijushananda received a shot through the eye which has affected his brain and impaired his mental powers. Acharya Pronabananda and Kalicharan received several shots each.

In considering whether the Police were justified in firing, the Magistrate observes in his judgment:

"Was the Police justified in firing their

> rifles?.....Considering the manner in which Mr. Beaumont was hard-pressed by the *Sadhus*,* some of whom were armed with tridents and that he was driven back a considerable distance when he had only a polostick in his hands, I am not prepared to say the Police were not justified in firing to protect Mr. Beaumont *even if they had received no orders to fire.*" (Italics mine).

The Magistrate further finds :

> "The Police could probably have supported Mr. Beaumont more efficiently if they had clubbed their rifles and used them as *lathies*..... there can be little doubt that the majority of the Police present ran away."

As a matter of fact, if the Police wanted to prevent the attack on Mr. Beaumont they could have easily done that. Firing was absolutely

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* *Sadhus* sometimes do carry tridents in their hands. As a result of the search only 5 tridents were found in the *Asram*. Only Abhedananda used his trident.

unnecessary and without any warning. The Deputy Superintendent of Police and Mr. Beaumont deposed that they *gave* orders to fire. These officers were not put on their trial for this illegal firing, they were not even censured. The Chief Commissioner in reviewing the whole incident says :

> "The Chief Commissioner laid the facts before the Law Officers of the Crown, who advised that *the Police were justified in firing.*" (Italics mine).

In concluding the point, the Chief Commissioner regrets the injuries and the conduct of the 'rioters' !

Elaborate preparations were made on the 7th. The *Asram* was surrounded on all sides and nobody could come in or go out. The Deputy Commissioner, the Chief Administrative Authority of the District, came to Jagatshi with a large number of men, armed with rifles and ammunition. A doctor with surgical requirements also accompanied the party. The Deputy Commissioner put himself in charge of the operation and fixed his head quarters at a distance of a mile from the *Asram*. In the evening he

wrote to Thakur Dayananda asking him to see him next morning outside or at the gate of the *Asram* and demanding from him a guarantee against injury. Thakur Dayananda wrote back that he was free to come with or without escort and that it was against his religion to molest or injure anyone coming to his house. Next morning the Deputy Commissioner, with some of his armed men, met Thakur Dayananda at the gate of the *Asram*. Thakur Dayananda had brought out his papers to show him how the Mission was being systematically persecuted by the Police. The Deputy Commissioner absolutely refused to go into these and demanded surrender of all the inmates of the *Asram* in batches of five at a distance of 200 yds. outside the *Asram*. Dayananda refused to leave the *Sankirtan* and the Deputy Commissioner went away remarking that he had many *sepoys* with him. About an hour after the Deputy Commissioner returned with about 100 armed men, consisting of Civil Police and Military Police and a large number of men armed with long clubs requisitioned from the local landlords. They entered the *Asram* and proceeded at once to arrest.

At that time tumultuous *Sankirtan* was going on. People were absolutely unmindful of what was happening outside. One or two who were outside the *Kirtan* were promptly secured. The D. C. then led his men towards the *Kirtan-ghar,* the place where *Sankirtan* was being held. Then what followed is a tale of inhuman atrocities. The men had their bayonets fixed. They entered the room, freely used their bayonets and the butt-ends of their rifles. They kicked and threw people on the ground and dragged them out of the room, one after another, by the long hair worn by men also. Every one of them was bound by rope, the men with their hands on the back or with their long hair over the head and the women in front. In their wanton assault they made no distinction between men and women. Even those who had been wounded seriously by gun fire on the 6th were not spared. Swami Ajapananda who had received a bullet wound on the thigh and Amarananda who had been mortally wounded on the breast were dragged out by the hair of their heads and thrown violently on the ground outside. Thakur Dayananda who was singing in the midst of the *Sankirtan* was seized by the

hand by the D. C. himself and Captain Broughton. Two or three men struck him on the chest with the butt end of their rifles, one gave him a bayonet thrust on the head and another in the abdomen. He fell down, was tied with rope and taken outside. There he was kicked several times by some of the men and not satisfied with this the D. C. himself came and kicked him, although he afterwards denied this charge. Swami Hansananda, who, in a state of inspiration, went out dancing with his arms outstretched, was caught hold of by Captain Broughton, beaten and ducked in mud and water. In his evidence the Captain said he pressed his head into a ditch "two or three times." He did not let him go till he was half done to death. Asked in Court why he did it, his answer was, "Because he deserved it." If there is anybody on earth who did not deserve it, it was the Swami. At that time he was a slim young man of 23 or 24. He had absolutely nothing in his hands. He is a most loving and lovable person and the divine expression of his face would convince any one at a glance that it was not in his nature to injure any body. It may be recalled here that four years later when

he was in a similar state of ecstasy and was dancing about, a European lady, charmed with his divine expression, came up to him and embraced him.

Those women who were in the temple or nursing the wounded, were also beaten and dragged out, including a lady 80 years old. The image of Gauranga was robbed of gold ornaments and broken. Of the women several received severe injuries, one had her collar-bone broken and another had her artery cut and she bled profusely. The rest were more or less severely injured.

The inmates of the *Asram* offered not the least resistance. In view of what had happened on the 6th, Thakur Dayananda had strictly enjoined upon his followers not to resist—not even to raise their hands to ward off attacks. And they obeyed his orders most faithfully—each and everyone. Captain Broughton in his evidence only complained that "when the butts were being used the men did not come forward to be arrested." They did not readily yield—that was the complaint. They had taken the vow of continuing the *Kirtan* and they could not give it up. They would continue taking the

name of the Lord to the last—that was their resolve. Such was the intoxication of the name of the Lord, that one old *Sadhu*, Kalicharan who had been kicked, beaten and tied continued still to repeat the name. Each time he shouted the name of the Lord, blows fell on his face. As the result of beating he could not stand. He was bound hand to hand and foot to foot and a bamboo passed through his hands and feet and he was carried like a carcass. The pointed end of an umbrella was also thrust into his mouth to make him stop. But still he continued to shout "Pran-Gaur Nityananda". Some liquor was then poured into his mouth. With reference to this outrage the Commissioner in his report, said :—"If anyone poured liquor into his mouth, it was probably done in good faith and was not intended as an outrage but as a stimulant for a person who appeared too weak to walk. I acquit the Police of all blame in regard to this man."

However, the whole party consisting of 57 men, 28 women and 20 children were all marched off to Maulavi Bazar, a distance of 4 miles. They were made to walk through paddy fields full of mud and at places knee-

deep water, there being no proper roads. Three ladies who had been more seriously wounded were carried in *doolies* (a conveyance of square shape made of bamboo), while all the rest had to walk. The hands of the women were untied so that they could carry their children on their arms, or give breast. The men reached Maulavi Bazar at 12 noon and the women at 3 P.M. They were shut up in two separate rooms in the Police Station, each room measuring 15ft. by 20ft. All the doors and windows were closed and for ventilation there were only sky-lights. It was the hot season and their suffering was terrible. In the evening a doctor came and dressed their wounds and they were given food at night. The three ladies mentioned before were sent to hospital and the remaining were set free between 7 and 8 P.M. They had no place to go to, no friends to help them at Maulavi Bazar. Some kind-hearted gentlemen of the place took compassion on them and gave them shelter till they could be removed by their friends. All the male members of the *Asram* were sent next morning to Sylhet, the head-quarters of the district.

After the inmates of the *Asram* had been

arrested, began a loot of their properties. The musical instruments were all broken,—lamps, pictures, boxes, nothing was spared. The Police took possession of the *Asram* and continued in possession from 8th to 12th, made a thorough search, had the floors dug up and the pond dragged. But no weapon, nothing of the kind was found. Of the 7 persons wounded by gunfire, three had been taken along with the party and the remaining four were sent next day to Maulavi Bazar and they were attended to on the 10th. From there they were sent to Sylhet hospital, where Rishi Yugananda, after suffering excruciating pain for 10 days died.

57 members of the *Asram* were sent up. All were released except 13 who were tried on a charge of rioting on the 6th of July and convicted. Except one all refused to make any defence, as they considered it of no use. The following is the statement that Thakur Dayananda made:

> "In my humble way I have been leading a religious life and I am conscious I have not committed any offence. In view of the wanton and unwarrantable harassments and perse-

cutions to which I have been subjected for the last two or three years in carrying on my Mission of Love and the inhuman outrages lately committed upon my fellow-workers, on men, women and myself at Jagatshi, I find this case is but another phase and a continuation of that outrage. Hitherto I have got no redress and expect none in future. No statement would be of any avail. Hence I make no defence."

Thakur Dayananda and another were sentenced to rigorous imprisonment for a year and a half, Swami Abhayananda and Acharya Pronabananda for one year each and the rest ranging from three to six months. The trial was held in Sylhet jail and newspaper reporters were shut out. But the news of these outrages leaked out and strong comments were made in the Press. Even European-owned newspapers pressed for a commission of enquiry. In response to this the Chief Commissioner of Assam met public opinion half way and instead of appointing a mixed commission of officials and non-officials, deputed the Officiating Com-

missioner of the Division to enquire and report only on the incidents of the 8th of July. No enquiry was made as to the firing on the inmates of the *Asram* on the 6th.

The Deputy Commissioner, Mr. Barnes and Captain Broughton in their evidence before the Commissioner denied the charge of having bayonetted the inmates, but Mr. Barnes admitted that bayonets were not unfixed till after the whole thing was over. He says he "noticed all the bayonets to see if any one of them was blooded. None was blooded." What prompted him to examine the bayonets God alone knows. The Commissioner in his report says bayonets were not used and that "medical evidence alone placed that beyond doubt." The medical evidence is very amusing. The Doctor who examined the wounded at Maulavi Bazar said, he had not entered the cases in his regular register but on a separate piece of paper and in pencil and that even at the time of the enquiry these had not been entered although cases of much later times had been entered. He said "copies of these notes were taken by the D. C. either on that day or the day after.....I was asked by the D. C. about bayonet wounds and

I told him that I did not find any bayonet wounds." He however admitted the wounds of Nagendra, Gopal Sarma and Digendra "were caused by pointed instrument," that from his notes it was not possible to say the nature of the wound of the lady who had her artery cut. In some cases also he did not put down the dimensions of the wounds. He said he had questioned the wounded at the time of dressing and some said they had come by their wounds by bayonet thrusts and others said by butts. The Doctor who examined the male members at Sylhet also made rough notes but did not enter them in the register, though registers were regularly maintained. He admitted the wound of Haralal was probably caused by a "sharp pointed weapon." Captain Scott the Civil Surgeon of the District who examined the wounded persons afterwards repudiated the theory of bayonet wound but could not give the exact date when he visited the wounded persons nor did he keep any note.

The Commissioner explains away the assault on women on the ground "that they were not readily distinguishable from men." Perhaps he forgot that at the time it was broad

daylight. With regard to the charge of men and women being dragged by the hair of their head, the Commissioner says, "without doing this, investigation of the offence and arrest of offenders were impossible" and with regard to assault on women he says, "A few women were tied.....they were not very gently treated but under all the circumstances, I do not think the Police can be blamed." With regard to the arrest and marching off of women the Commissioner says, "Actually, they chose (except one or two) to go to Maulavi Bazar with their male relatives and children. At Maulavi Bazar they were not imprisoned but merely given shelter, etc., etc."

With regard to the desecration of the image of Gauranga which was worshipped by the *Asram* people, the Commissioner notes the fact that a meeting of orthodox Hindus had excommunicated Dayananda on the grounds that his manners and customs were opposed to Hindu religion inasmuch as he worshipped* "*Sudra*

* In India God is often worshipped as the Universal Mother, who dwelleth in a special manner in small virgin girls. Hence the practice of *Kumari-puja* (worship of virgins) has generally come into

girls," that he was removing caste distinctions and allowing women to join *Sankirtan*. He concludes:

> "These and other facts cast a slur on the form of Hinduism professed by the *Asram*. It appears *therefore* (Italics mine)) that the sanctity of the *Asram* idol was very dubious and if it was not sacred, then it could not be desecrated."

The Commissioner also observes, "Mussalmans, one Jew, and low caste Hindus shared in the religious exercises of the members of the *Asram*." Mussalmans, one Jewish gentleman and 'low' caste Hindus did take part in *Sankirtan* but not in the worship of the image, which was exclusively for those who believed in that form of worship. It seems it is on this ground that the Commissioner justifies the

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vogue. The Hindus who excommunicated Dayanand ostensibly on the ground that his conduct was against the *Hindu Shastras* however knew nothing of the *Shastras*, which clearly sanction the worship even of a virgin girl born of a woman of ill fame and enjoins that no distinction is to be made on the ground of caste or origin.

removal and desecration of the image. The Commissioner entirely missed the point, viz., that the only thing to be taken into consideration was whether the people of the *Asram* held the image sacred or not and not the fact whether other people did so or not. Why should the Commissioner take it upon himself to judge as to who was right and who was wrong? Was the Commissioner in a position to judge whether Dayananda and his mode of religion was wrong and those who ex-communicated him were in the right? Amongst the Hindus there are hundreds of sects each professing a different mode of worship and each claiming to be right. Who is to judge which is right? Neither the Commissioner nor the Chief Commissioner who is in agreement with him. How could they forget the solemn pledges of Queen Victoria where she says: "None (be) molested or disquieted by reason of their religious faith or observances" and where it is enjoined upon all Government servants "that they abstain from all interference with the religious belief or worship of any of our subjects"?

The Commissioner dismisses the allegation of the theft of ornaments on the image, orna-

ments of the ladies kept in a trunk and other property of the total value of Rs. 8,000/- and holds even if there was any loss, the Police "could not be held responsible". Although he himself notes that one Police constable was found in possession of a coat, a jacket and an ornamental brass box and was sent up for trial and convicted. In conclusion, he goes out of his way and makes unworthy insinuations against Dayananda and the members of the *Asram* of drunkenness.

The Chief Commissioner in reviewing the whole incident and in considering the report of the Commissioner makes a series of statements almost every one of which calls for strong comments. But that is useless and beside the purpose. I will content myself with quoting one passage from the Chief Commissioner's note, which is very interesting and at the same time very amusing. The Chief Commissioner says :

> "It has been suggested that the Jagatshi *Asram* like the parent institution, attracted the unfavourable notice of Government owing to its supposed political tendencies. Enough has

> been said to show that *action* on the grounds of public morality was more than once strongly urged on Government by private individuals whose representations *could not be ignored.*" (Italics mine).

I think it would not be unfair to infer from this that the action which the Government took was the result of representations which they could not ignore; and the ground of such action was public morality. The action which Government took was practically the suppression of the *Asram*. Whatever the motive be, moral or political, it comes to this: Government wanted to suppress this institution. And they only availed themselves of this opportunity. As regards the charge of immorality, I would only ask: Could the Chief Commissioner or any of the detractors of the Mission point to a single instance of an institution, like ours, which has thrived on immorality and yet has achieved great things in the world? And what was the goal of the *Arunachal Mission?* To bring about the material and spiritual regeneration of the world. Could immorality and such a lofty ideal—the

loftiest that man can conceive—grow side by side?

To show that Dayananda could not claim sanctity as a *Sannyasin*, the Chief Commissioner quotes a passage from a vernacular paper of Silchar, which, in addition to the charge of immorality, makes the following observations:

> "Dayananda is the *Panda* (the apostle) of religious revolution. What is he to the Hindus who is going to weld into one Hindus, and Mussalmans, Brahmos and Christians and Buddhists and Atheists? We have said that the Hindus have no sympathy with his jumble of religions .....Which of the Hindu *Shastras* (scriptures) gives authority for this combination of all races and all sects?"

Yes, this is what Dayananda wants to accomplish. He wants to throw down the barriers that separate race from race, sect from sect and people from people and to bind them in one bond of Love. He does want to weld all faiths into one common faith, *viz.*, a living faith in God. The writer of this article though

intending to discredit Dayananda, has only given a forecast of what Dayananda actually means to bring about in the world. Sir Archdale Earle in quoting these observations in support of his view has only placed it on record. All honour to thee Sir Archdale!

It has been seen considerable damage was done to the property of the *Asram*. In fact, after the raid, the *Asram* presented a spectacle of devastation. We did not seek compensation for the losses. Nor could we think of bringing any case in respect of the injuries inflicted on us.

Thus ended the glorious episode of Jagatshi. We have none to complain against, we have nothing to grumble about. We hate none, we despise none. Rishi Yugananda, who died in Sylhet hospital was visited by the Chief Commissioner a few days before his death. The Chief Commissioner asked him if he had any one to complain against as being responsible for his injuries. His reply was: "I complain against none—those who have injured me were but instruments in the hand of God." God willed it and so it happened. Each of us played the part that He wanted us to play and great

good will come—has come out of our suffering. There is really none to whom to apportion blame, there is none to whom to apportion praise. It was no suffering. It was His reward. It was His blessings and it was our privilege to know His blessings even when they came in the guise of pain and suffering. Blessed be the name of the Lord! Glory unto Him! May He soon unite the world in Him! May the hand of brother never be raised against brother or sister!

V

SUBSEQUENT HISTORY OF THE ARUNACHAL MISSION.

Further progress towards the Goal.

With the fountain-head of *Arunachal Mission* in jail, people thought *Arunachal* would die a natural death. But that was not to be. His disciples did not give up the work. They went on as before. The fire that Dayananda had lit in their hearts could not be extinguished by persecution. They collected at the main *Asram*, the *Arunachal* and, as before, *Sankirtan* parties went on tour in various parts of the country. Slowly, people began to appreciate the ideals of the Mission—more people were attracted to it. Even from jail Dayananda kept on his work. A portion of a letter that he once wrote to a disciple of his and his wife reads thus :

> "A man may be a saint or a seer, he may be the very chosen of the Lord, yet he cannot be immune to the inexorable laws of God. Those who have worked for the good of mankind in

past ages have suffered terribly and their suffering served a great purpose of God. That purpose is seldom revealed to the worker.....You must not be impatient at the goal not being reached so soon. Brace yourselves up. Be prepared to suffer more—if need be, life-long suffering. I know you are destined to do great things for the world. Not one single act of yours is without a purpose. Be the path strewn with flowers or full of thorn, be the journey long or short, be the journey through darkness or light—I am marching on towards the great goal. Every one of you must come rapidly forward and keep pace with me—no vacillation, no doubt, no pessimism—none whatsoever—we have nothing but the great Goal before us."

So, Dayananda's work did not stop. It went on nonetheless for his absence. He came out of jail in February, 1914 and renewed his work with the same vigour as before. Soon after,

a great ceremony was held at Dinajpur *Asram*, which had been founded by Rishi Yugananda only a short time before his death. Below is the copy of a printed invitation letter that was issued :—

"The founder of this *Asram* was Rishi Yugananda, the Great Apostle of the *Arunachal Mission*, who, with the object of carrying Sri Gauranga's name and His gospel of Love to the Nations of the Earth, inaugurated the *Sankirtan* movement and sacrificed his own mortal frame at the "Nam-Kirtan-Jagna" at Jagatshi *Dole-Govinda Asram*, in the district of Sylhet. To celebrate the memory of that great Rishi, an *Anandotsab* (joyous festival) with *Nam-Sankirtan* as its sole programme will take place at the *Gauri-Gauranga Asram* at Dinajpur for a period of four days commencing from the 12th April, 1914. In following the unfulfilled mission of Rishi Yugananda the *Asram Bhaktas* (disciples) believe that the

salvation of Modern Humanity lies in this: the Centre of a Great Catholic Movement of Love and World cultures, that seeks to draw the East and the West closer together than has hitherto been the case in historic memories.

It is earnestly hoped that saints and seers of all denominations shall grace the occasion by their presence and participation in the joyous festival. Sri Sri Thakur Dayananda Deb, the fountain-head of that spring of Love and Joy, has kindly consented to be present. All are cordially invited to attend."

This ceremony was celebrated with great *Sankirtan*, which attracted several thousands of people of the town and of the interior. On the last day of the ceremony a grand *Sankirtan* party went in procession through the city. So far as the eye could go, it was an ocean of human heads, one solid mass of humanity moving on, singing the name of the Lord and dancing in joy with Dayananda also singing and dancing in the centre. There were people on all sides, on

the balconies, on the roofs and even on the top of trees—all eager to have a look at this wonderful Being. Mr. Ezra who had been to Jagatshi, came from Calcutta on this occasion also. Not wishing to let this grand sight go by—he took a bioscope film of the procession. There was intense joy and enthusiasm all around. Mrs. Staunard, a European lady connected with the *Bahai* movement, who had come to India to acquaint herself with the religious movements of the country, also graced the occasion by her presence. She was greatly impressed by what she saw and when Swami Hansananda, dressed in the scantiest clothes was dancing in supreme happiness in the midst of the *Sankirtan* with hands outstretched and with a divine glow on his face, this European lady was so charmed that she forgot all difference of race, colour and country and clasped Hansananda in her breast. Who embraced whom? Sister embraced brother. West embraced East. It was only a precursor of the day that was coming when the East and the West shall clasp one another in loving embrace, when Love shall overthrow all barriers that now separate them. Sing now,

Mr. Rudyard Kipling, sing 'the East and the West have met.'

At this joyous festival people had flocked from all parts of the country. There was a huge gathering. It created a great stir and left a great impression on the mind of people. People began seriously to think. They must.

Then came the great purger of God, the Great European war, with its awful carnage, with its welter of blood, with untold sorrow and suffering; with famine and pestilence, with the break-up of old kingdoms and old institutions following in its train. In 1915, when this war was raging the fiercest, when the story of human sacrifice and human suffering was known all the world over, when nations were arming to the teeth and devising newer and newer and each deadlier than the other, engines of destruction with the avowed object of ending the war, when nations were requisitioning even the aid of God on their side to enable them to win victory over the 'enemy'—when the bells of Christ's Church were celebrating each fresh wound on His holy breast, the members of the *Arunachal Mission* were praying to God to shorten this awful destruction and to grant peace to mankind.

That was the one fervent prayer that rose from their soul. So filled were their hearts with sorrow for suffering brothers and sisters that on January 14th, 1915, Swami Abhoyananda, an ardent disciple of Thakur Dayananda, sent the following message to the Viceroy :—

"May it please Your Excellency,

Your humble petitioner Swami Abhoyananda, a servant of Thakur Dayanandadeb, the fountain-head of the *Arunachal Mission*, Silchar, considers it a paramount duty before God and man to announce that he is deeply moved at the terrible loss of human lives, the destruction and annihilation of various religious institutions, churches and hearths and homes of the people of the West and the consequent sufferings, in some shape or other, entailed throughout the Universe on account of the Great European War in which practically all the nations of the World have now taken part.

To-day is the sixth anniversary of the *Asram*. to which your petitioner

belongs, but alas ! he finds himself helpless to enjoy the festive occasion as his whole heart and soul have been fully occupied in devising means for a peaceful solution of the present feverish unrest pervading the creation. He is, however, convinced that no human effort except Providential favour can bring about a restoration of peace. He is therefore, actuated by a strong impulse of desire to invoke the blessings of the Almighty for the establishment of a world-wide peace for many centuries to come by taking his stand simply barehanded at the front of the battlefield before the horrible destructive and powerful machines and guns of modern warfare which have already wrought havoc among human lives and property and are daily increasing the lamentable and innumerable miseries. Your petitioner therefore humbly craves your Excellency's indulgent consideration

in the matter and needful permission."

Sir Archdale Earle, the Chief Commissioner of Assam, in acknowledging, wrote a letter to the Swami in appreciative terms.

Of course, the Viceroy did not grant him permission. But did this sentiment go in vain? Did this noble thought go in vain? No, never. This grand thought of bringing peace on earth by invoking the mercy of God must have reached the throne of the Supreme and it must have scattered all over the world. It has borne fruit, the full measure and significance of which we are not at present permitted to know.

In this way the work of the *Arunachal Mission* was going on. The goal of their Mission was at hand. They were biding their time.

At this time in May, 1916, it pleased Providence to still further force the *Arunachal Mission* on the attention of the people. It came in the shape of a false case brought against Thakur Dayananda, Swami Hansananda and another disciple of the Thakur, Pragnananda, by one Sudhir Goswami of Balurghat, in the district of Dinajpur. The charge was one of kidnapping

his minor sister. Previous to this the whole of Sudhir's family, his mother, sisters, uncles, their wives, sons and daughters had all come to Dinajpur *Asram* to pay their homage to the Thakur. Sudhir's mother wanted to give her youngest daughter in marriage to Swami Hansananda even against the established practice in Hindu society. The Thakur having consented, the marriage was fixed to be celebrated at the *Arunachal Asram* at Silchar. The party returned home and sometime after, Sudhir's mother with her two daughters accompanied by Pragnananda came to Silchar. In the meantime the report of the proposed marriage got abroad and there was a great sensation in orthodox circle there. Sudhir's uncle who was practically the guardian of the family gave in to social opposition—his heart quailed before social excommunication. Then, at the instigation of several persons, a kidnapping case was got up. The case was tried by the Deputy Commissioner of Silchar and Dayananda and his two disciples were convicted, Dayananda and Hansananda being sentenced to six months' rigorous imprisonment and Pragnananda to one month's. The District Judge before whom an appeal was preferred set aside

the conviction and the sentence. He made some strong comments on the procedure adopted by the Deputy Commissioner and observed :

> "The evidence, oral and documentary, shows beyond the possibility of doubt that the case has been built up and developed as it went on with the clear intention of getting the accused convicted some way or other."

The case proved a failure. But the *Asram* still continued to receive attention of the Police. Police espionage continued more vigorously than ever.

Writing at this distance of time, I must however note that a change for the better has come over the official mind. Although the Police still pays occasional visits to the *Asram* to make 'enquiry,' Police espionage has ceased. A still greater change has come over the public mind. An actively hostile public is slowly coming more and more to appreciate and admire the great work of the Master.

THAKUR DAYANANDA

VI

THE WORLD AT THE END OF THE WAR.

The Scheme Presented.

The great world-war came to an end on 11th November, 1918. During these four and a half years Europe had been drenched in blood, millions of men had died and many times as many had been wounded and incapacitated for life. Half Europe had been devastated. Russia, after ages of suffering, passed from a despotic form of Government to a Republican and from a Republican to a Bolshevik. Germany sent her tyrant into exile and declared for a Republican form of Government. The Austria-Hungarian Empire broke up and out of her ashes grew up many small kingdoms. Poland which had been bartered amongst themselves by Germany, Austria and Russia sprang into existence. Smaller nationalities within the Russian Empire declared themselves free and formed their own governments. All the countries that had engaged in war were suffering

from exhaustion except perhaps America. There were distinct signs of war-weariness in every country and as soon as fighting ceased, unrest which had kept its head down under outside pressure, became manifest in almost all countries. People began to take stock of their profits and losses. The total losses in the war on all sides were nearly—killed 7,000,000 men, wounded 18,800,000 men, missing (of whom it may be presumed half had been killed) 6,500,000 and the total casualties amounted to 31,000,000 men, excluding the losses of Japan, Bulgaria and Montenegro. In addition to this there was great loss of life and property on sea. Thousands of millions of pounds were spent in waging the war and national debt in every country soared to the highest point. The back of the people just began to bend under its heavy weight.

In these circumstances the first thought that came to people was: why had they engaged in war? What was the gain? They could find none. Was not the world big enough for all of them? The earth lacked nothing which would make them happy. Then why this cutting of each other's throat? There was not a home

which had not lost some near and dear ones. What was the good of it all? People were set furiously to think.

For the *Arunachal Mission* the day had come. The path to the ideal which they had been cherishing and which they had held forth to the world had almost been cleared. A world mourning over the loss of near and dear ones, a world impoverished, stricken with famine and pestilence had now taken the road to that ideal. It had been made to turn its face towards that. The *mantra* of uniting the world in God which Dayananda had been repeating in the silence of *Arunachal* for ten long years had borne fruit at last. The thought that he had been radiating to the world had now taken shape. At this time, with a view to further stimulate this idea of the union of mankind in one bond of Love, he sent a direct message to the people of the world assembled at the Peace Conference at Paris. On December 18th, 1918, he sent an 'Appeal' to the members of the Peace Conference, giving a very brief outline of his scheme of world reconstruction.

The scheme reads as follows :—

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AN APPEAL TO THE MEMBERS OF THE PEACE CONFERENCE

From a Sannyasin, a Friend of the World.

With the end of the great war, a new era of peace and progress has dawned upon the world. Statesmen and philosophers of all countries are striving to find out how best to bring about peace and harmony, and some of them have come forward with definite suggestions of their own; but none, to my mind, are calculated to bring about the desired end. I also have worked out a scheme and I venture to place it before the Conference, but before doing so I wish to make a few observations:

One side has achieved victory in the war and is jubilant, the other is defeated and thinks itself helpless—one side is supremely happy, the other is sullen and dejected. The Central Powers have accepted the terms of armistice because they could not do otherwise. If at the conclusion of peace severe terms, even if they be just and equitable, are imposed upon the Central nations, they will have to accept them

only as a way out of the difficult position in which they find themselves, while at the same time they will be smarting under a sense of grievous wrong, and will always be on the look-out for an opportunity to break away from the compact. Thus there will be peace in appearance but not a real and lasting peace, which the world is longing for. A serious attempt should therefore be made to establish peace on the basis of universal brotherhood of man, and to knit mankind in one bond of love and union.

With all respect and humility, I, therefore, make an earnest appeal to every member of the Peace Conference to make such an attempt. Let all who take part in the deliberations of this momentous conference be filled with a deep sense of responsibility, the like of which never rested on any man before. A most sacred task has been entrusted to them and in order to fulfil it, they must rise above the petty prejudices of one country against another and be even prepared to sacrifice, if need be, the interests of one nation before the greater interests of all humanity.

The proper question before the members of the Peace Conference should be, not to gain the

best advantage over the enemy, but to adopt measures which will make all future wars not merely impossible but *unnecessary*. Now let me present my scheme which, I hope and trust, will bring about the desired end:

> "Let the people of each country elect for a definite number of years one amongst themselves as President, who, with the help of a Council, will guide their destinies. And let the Presidents of the different countries, in turn, elect one among themselves as the Chief President who, with a Council of Ministers sent by the different countries (each forming a component part of the commonwealth of the world) will form a Government separate from the Government of each country and at the same time be watching over and looking into the workings of each, as well as co-ordinating the actions and activities of the different countries in matters of international affairs so that all will grow and develop

alike and none will take advantage over the other.

All the Presidents and the Chief President are to think themselves to be the vicegerents and servants of God, the common Father of all, and at the same time to look upon all the people of all the countries as their brothers, and they must hold themselves responsible before God and man for the peace, happiness and progress, both spiritual and material, of the world.

If this scheme of mine is accepted and given shape to, it will remove the feeling of rivalry and ill-will,—it will do away with all differences between Labour and Capital and all other internal differences of each particular country as also the differences between one country and another. The people of one particular country will have nothing to lose, but everything to gain—they will enjoy the fruits of the labour and culture of every other nation without ceasing to enjoy the peculiar blessings of their own. Under the scheme, there will be no room for superiority and inferiority—no sense of shame which attaches to a subject nation and consequently no ground for jealousy and least of all, will there be the *need* for Militarism. I have felt it within myself that

this is the *only* way to bring about a solution of all the troubles of the world and that there is no other.

True, the difficulties in the path of this ideal are great and numerous; nevertheless, this idea will have to be worked out before there can be peace and harmony on earth. I have put my scheme in a crude form but I am prepared to work it out in detail and to meet all arguments against it. The nations of the world may come to an arrangement amongst some of themselves and may call it peace, but true peace cannot come unless and until this ideal is accepted and given effect to. In fact, the federation of all nations will be the logical sequence of the great world-war.

Let the members of the Peace Conference cast aside all sense of national pride and prejudice, and they will at once see that this is the highest consummation that they can look for. The world has arrived at a stage when this cannot be delayed any more—the time is most propitious and serious attempts should be made in this direction. I only hope that the members of the Peace Conference will not fail to do so. May the God of all nations give them courage

and strength to bring down the Kingdom of Heaven on earth.

THAKUR DAYANANDA.

This scheme was sent to all the members of the Peace Conference, to His Majesty the King Emperor, to the British Premier, French Premier, Italian Premier, President Wilson, and to other leading statesmen and politicians, as also to the principal newspapers of England and France and to some in America. Copies were sent to the editors of all principal newspapers in India, both English and vernacular, to the Viceroy of India and to all the provincial heads of administration.

On the same day the following substance of the scheme was also cabled to the President of the Peace Conference, Mr. Lloyd George, Mons. Clemenceau and President Wilson:—

"Om. Thakur Dayananda of *Arunachal Mission*, a *Sannyasin* and a Friend of the World appeals to the Peace Conference to bring about a real, lasting and world-wide peace based on Fatherhood of God and Brotherhood of man and to knit Mankind in one bond of Love and Union.

With this end in view he presents before Conference the following scheme:

> Let the people of each country elect for a definite number of years one amongst themselves as President who with the help of a Council, will guide their destinies. Let the Presidents of the different countries, in turn, elect one amongst themselves as the Chief President who, with a Council of Ministers sent by the different countries (each country forming a component part of the commonwealth of the world) will form a Government separate from the Government of each country and at the same time be watching over and looking into the workings of each as well as co-ordinating the actions and activities of the different countries in matters of international affairs, so that all will grow and develop alike and none will take advantage over the others. All the Presidents and the Chief President are to think themselves to be vice-

> gerents and servants of God, the Common Father of all and at the same time to look upon all the people of all the countries as their brothers and they must hold themselves responsible before God and man for the peace, happiness and progress, both spiritual and material, of the people of the world.

Thakur Dayananda has put his scheme in a crude form but he is prepared to work it out in details. May the God of all nations give the members of the Peace Conference strength and courage to bring down the Kingdom of Heaven on earth."

Needless to say, the Peace Conference did not take any note of it. The newspapers except two vernacular papers in India did not think it worth publishing. The Viceroy and some of the heads of Provincial Administration acknowledged it. Dayananda who had taken upon himself the task of establishing the Kingdom of Heaven on earth was not to be dismayed by this. He knew the day was at hand when the world *must* come round to his view and accept the

scheme as the *only* way to ensure Universal Peace and he was calmly waiting for that day.

At this time President Wilson came into the arena with his gospel of Peace and good-will amongst nations, of safeguarding the rights of smaller nations, of making the world safe for democracy. He keenly felt the suffering and misery of the world and clearly saw that nothing but a reconstruction of the world would make it safe from such a catastrophe. He sincerely believed that he would be able to do that. He raised high hopes for the future in the people of the world. His noble utterances fired the war-weary world with new hopes and naturally they looked up to him as the Saviour. But the time was not yet—nor was he the Saviour.

However, the plenipotentiaries of the Allied powers met at Versailles on January 18th, 1919. The proceedings of the opening session were secret. On February 14th and April 10th, plenary sittings took place but practically all the clauses of the Peace Treaty were settled by the 'Big Five' in secret conclave and no minutes were kept of their deliberations. The Japanese delegates wanted to insert in the Covenant of the

League of Nations a declaration affirming the equality of all races. The motion was carried by a majority but President Wilson who was presiding on the occasion, ruled it out on the ground that unanimity was necessary for the adoption of amendments of that kind. The treaty was presented to the German Delegation on May 7th and it was signed by them on June 29th. Instead of the federation of mankind which the people of the world would have hailed with joy, the Peace Conference gave to the world a League of Nations from which the 'enemies' of the Allies were excluded. President Wilson who had declared before that everything must be done in the broad light of day now readily acceeded to holding the Conference in secret. The world wanted bread and got a stone. President Wilson began with raising high hopes and ended in abject failure. He sacrificed his high ideals and abdicated the immensely superior position which he had gained by reason of his high ideals and by reason of the moral support of the people of the world. He allowed himself to be out-manoeuvred. He allowed his powers for doing immense good to be filched away from him. He had not that spiritual force

behind him without which none can effect the regeneration of the world. He had not that undying faith in the ideal which can defy and break all opposition. He thought, under the circumstances, compromise was the best course. He was afraid lest the whole of his ideal should be rejected. He effected a compromise so that some of his plans might be accepted. Truth knows no compromise. It must be accepted as a whole or rejected as a whole. President Wilson sacrificed truth before falsehood, principle before expediency. He lost his ideals, the inspiration that comes from the pursuit of noble ideals and the hold that he had over the mind of the people of the world. He returned home baffled. The high privilege of doing good to Humanity was taken away from him.

VII

THE PRESENT WORLD SITUATION.

The world situation is one and must be dealt with as one.

In the year 1920, two years after the conclusion of Peace, we find the world stands where it was or, rather, it has progressed towards a world cataclysm. Peace on the basis of Fatherhood of God and Brotherhood of man which Thakur Dayananda invited the members of the Peace Conference to attempt to establish has not yet come. Subsequent events have proved to the letter his prophecy that if hard terms were imposed on the Central powers, they would accept them as the way out of the difficult position in which they found themselves but would be on the look out for the earliest opportunity to break the treaty. Crushing and impossible terms were imposed on the Central powers and the result has been, as Thakur Dayananda warned the members of the Peace Conference it would be, peace in name but not a real and lasting peace. Again and again has Germany tried to evade the obligations forced on her.

Such was the impossible nature of some of the provisions of the Treaty that the Allies themselves have had to revise them. They have had to give up the plan of trying the ex-German Emperor before an International Court of Justice and we have almost ceased to hear of the trial of the minor offenders not before an International Court but even before a German Court. Germany has again and again refused to hand over war materials and the coal which she agreed to supply France has not been supplied. The Allies wanted a huge indemnity which she could not pay. The Allies have now come to realize that they can not get what they wanted and they now ask Germany to name a sum which she can pay. Even this sum Germany, in the present state of her finances, owing to dislocation of trade and stoppage of commerce, is unable to pay. The Allies now propose to lend Germany this sum to enable her to pay. How nice!

Thakur Dayananda reminded the members of the Peace Conference of the heavy responsibility that rested on them. He reminded them that the well-being of the whole world was in their keeping. He warned them that if they

wanted to establish peace on earth on a true and permanent basis they must rise above passions and prejudices and look not to their own temporary gains but to the permanent interests of all Humanity. These warnings have gone unheeded. And with what result? They have inflicted on the world greater suffering than perhaps the war alone did. How does the world stand to-day? The whole world to-day is in an abyss of sorrow and suffering. The unrest which was brewing amongst the masses even from before the war for a better and newer life has increased a hundredfold. A growing sense of dissatisfaction with the existing order of human society which was discernible then has now become more pronounced than ever. It has overtaken the whole of Humanity. The forces of evil which the war set free were not eradicated by the Peace Treaty. Everybody for himself and devil take the hindermost is still the outstanding feature of European politics. Politically, Europe is in a muddle. Economically, and spiritually she is dying.

Take the case of England. Ireland has been a perpetual thorn on the side of England. England's internal condition also is not very

hopeful. Class war is raging as furiously as ever. She is hated in America for her Irish policy and envied even by her late Allies for having got the better of them in respect of the gains out of the war. Mesopotamia has proved a losing concern and by her attempt at forcing a more 'civilized' form of government on the Arabs, she is probably forcing them into the arms of the Bolsheviks. India is dissatisfied. Egypt's question has not yet been satisfactorily settled. Her treatment towards Turkey has enraged the vast Mahommedan populations from Egypt to India. High prices, scarcity of food and coal and almost all things, and growing unemployment,—these have made the life of the people unbearable. The attempt to save the people from the contagion of Bolshevism by an effective blockade of Russia and keeping out her abundant production has had just the effect which Government did not want. Spiritually, England is in a moribund condition. The nation that set slaves all over the world free has passed away. Lust for power, long domination over subject races have sapped her moral vitality. Mr. Asquith says, "Our conscience is blunted, our soul half dead". Quite true. "England

never succumbs", vaunted Lord Fisher. The fact that England did not succumb in the past was due not to her army or navy or her world-wide commerce, but to the moral force which she still possessed. But that force has been spent up. She has fallen from her spiritual height. If England does not take heed even now, she is bound to succumb.

In a magnificent article in the *Daily Chronicle,* Sir Philip Gibbs, in reviewing the present European situation, says:—

"But let us come nearer home to the countries of our Allies—the nations of Victory. What of France? France was joyous for a little while with the intoxication of that victory after years of sacrifice, and after the last turn of the tide, when there had been *frisson* of horror because the enemy was over the Marne and Paris threatened.

"But other men in France whom I have met say: 'Our million dead will never come to life again. Our debts will never be paid. Our industries are decaying for lack of coal—which England sells us at outrageous cost—and Germany does not deliver as she was pledged. Our best brains were plugged by German bullets

and England won the Peace which we lost, though we fought most for victory. Our population is dwindling away, and last year our deaths were higher than our births by 220,000. France victorious is dying."

France, the home of Liberty, Fraternity and Equality, is to-day one of the most reactionary countries. Her soul has been buried under her 75 M. M. guns. Unable to get back her loans from Russia, she is waging a war against her: She is backing Wrangel in the Crimea and egging on typhus-stricken Poland to fight Russia. France to-day is dying because she has given a go-by to her lofty idealism.

Says Sir Philip Gibbs:

"In Italy there is no great comfort for the soul of Europe. They are staggering under a vast load of debt. Their paper money is worthless in the chase of high prices. Unemployment grows like a creeping paralysis, and strikes for higher wages, ceaseless, futile strikes lessen the production of all necessities of life, put the prices higher, and intensify the sickness of the nation. Now the workmen are seizing the factories, but the raw material is not in the factory sheds, and there is no money to buy it.

"In some countries, of course, the ruin is not impending but present and engulfing. Austria is one of them, so stricken, so starving, so helpless that she exists on charity alone and is sapped of all vital energy.

"Germany, as far as I can learn, is in a better state, and has within herself the means of recovery but people over here who imagine that her factories are at full blast and that she will soon be rich and strong and truculent again, are in my opinion, deluded by false evidence."

The Military party in Germany is still strong. The demobilised men have not yet given up their spirit of adventure and their love of blood. The ominous disclosure has been made that overtures were made to the Military party to join hands with the Allies in crushing Bolshevism out of existence in return for a favourable revision of the Treaty, while the Bolsheviks made overtures to them to help them to overrun the whole of Europe.

"Russia is one vast great empire of misery, and no mortal soul knows yet what agony she still has to suffer before her social revolution has worked itself out", says Sir Philip Gibbs.

While in Poland, Lithunia and other off-

spring of the dismembered Austrian Empire, they are fighting ceaselessly for boundaries. Typhus-stricken Poland is fighting Russia and her neighbours for extended territory, while herself begging help from outside world for combating her diseases.

While again in other countries of Europe they have not been able to recover from the economic losses they suffered during and after the war. Europe is starving, Europe is dying of sickness. But "Europe can expect no help from America", said the American representative at the Brussels Conference on the International Financial situation.

This is how Europe stands. What of Asia? Turkey, Northern Persia, Central Asia have come under the influence of the Bolsheviks. Even Afghanistan has not been immune from the tidal wave of Bolshevism which has practically engulfed the whole of Eastern Asia.

India, the land of the *Rishis,* the land where so many different religions and different cultures met and all found their place was, till sometime ago, dead to all purposes. But she is being born again through pain and suffering. There is grave political unrest all over the country.

Graver still is the unrest amongst Mahommedans on account of the dismemberment and humiliation of Turkey; and the movement of Non-Co-operation which has in its womb the seed of great troubles has been started out of desperation.

China has been, since the revolution, the scene of perpetual strife amongst contending factions. At the present moment she is suffering from an acute famine extending over a tract of 700 miles. There is great bitterness against the Japanese for their seizure of Shantung and owing to their rough and ready manner of dealing with her.

Japan turned the pre-occupation of Europe in war to good account and by ceaseless effort has grown immensely rich. But, notwithstanding this, she stands to-day on the throes of a serious industrial crisis. We hear also of grave political discontent amongst the people. She is fighting Bolshevism in Manchuria to keep it at arm's length.

That unfortunate country, Korea is completely under the heels of the Japanese. Delegates from that country went all the way to Paris to lay their grievances before the Peace Confer-

ence but that august Assembly shut its doors against their face.

In America the rich are growing richer while the poor are suffering more and more, 9 per cent. of the population possess 70 per cent. of the wealth of the country. This great disparity cannot but cause great heartburning. The strife between Labour and Capital is assuming a more and more acute form. The 'Reds' wherever found are being suppressed with a strong hand but their ideas are permeating the poorer community. Mr. Justice Wesley Howard of New York says: "It (restlessness) leaps across the sea to this 'land of liberty' and foments beneath the surface in every city of the United States.....There is apparently no immediate danger that the Government of the United States will collapse. But it is not wise to be deaf while the mutterings of discontent sound a warning in our ear."

"Europe is dying," says Anatole France. "Europe is perishing," says Mr. A. G. Gardiner. "Europe is sick," says Sir Philip Gibbs. Asia, for long, the prey of European nations, is in a worse condition. America's

insular position and enormous wealth may not ensure her safety.

This is how the world stands. What is the remedy? That is the question. Before we can think of remedy, we must know the cause of this disease. If we penetrate a little below the surface we would see that it is the same cause which is responsible for the unrest and suffering in every country. The same cause operates everywhere and the results more or less are the same everywhere. That is a fact which we are to clearly bear in mind. What is that cause? The immediate cause is the existing order of human society. The present order of society is a vast conglomeration of individuals each standing by himself, without any basic cohesion amongst them, and each being 'free' to thrive as best as he could. It is a system of society in which each individual necessarily stands in a relation of antagonism to his fellows. Antagonism is inherent in the very system. Such an order of society could not but end in conflict, injustice and oppression. It is the order of human society, which has made it possible for a strong man to tyrannise over a weak, for a clever and resourceful man to exploit a less

intelligent and less resourceful man. It is the system which has permitted one man to rule over another, one nation to rule over another nation. It is the system which by its unequal distribution of wealth has made the rich richer and has left the poor to starve, to suffer from disease, cold and hunger. Under the Capitalistic system man has been left 'free' to earn his bread if he could or to starve if he could not. The capitalist would employ him or not as he liked or as suited his interests and he would employ him on his own term. The state is not responsible for it. It is not accountable if he does not get work, if he starves, if he dies. It has left him 'free.' The most cruel form of this exploitation of man by man is war. When it is necessary for the capitalist to further or safeguard his interests he appeals to one's love of country, he excites hatred of another country and sets him to cut the 'enemy's' throat. That is the system. It is the system that is at fault. All the evils from which Humanity suffers are attributable to the vicious system of human society.

So, the remedy lies in changing the order of human society. Humanity has suffered long and terribly. The malady is great and the

remedy also must be great. The change must be a thorough change, a root and branch change. The whole human society must be reconstructed anew from top to bottom. The world has long passed the stage when tinkering reforms would do. Reform here and reform there will be of no avail. They will only aggravate the situation. No half-way house will meet the requirements of the day. Reforms can but touch a fringe of the huge mass of accumulated wrongs from which Humanity suffers. They are so numerous and so varied that you cannot reform them one by one and bring about an ideal state of society. The poisonous tree cannot be killed by taking out leaf by leaf, branch by branch. It must be cut at the root. It means catastrophic changes. Some people fight shy of it. They want 'ordered progress.' But the history of human evolution shows that its progress has been by fits and starts, sometimes slow, sometimes rapid. There are periods in the life of the human race when there have been catastrophic changes to cure deep-rooted evils and to give a turn to the whole course of human evolution. The present is by common consent a period which has surpassed all such periods in the immensity of its

wrongs and the magnitude of human suffering. No reforms will do now. There must be a complete break with the past. The present system has not satisfied the human soul, it has not promoted human happiness, it has been responsible for innumerable wrongs and untold suffering for ages. The people of the world are disgusted with the system. They have had enough of it. They are now looking forward to a new life in a new world. They now want to live an altogether new existence free from perpetual cares and anxieties, free from the necessity of flying at each other's neck. The system of human society must be rebuilt in such a way as to give full expression and full play to this desire. Those who try to meet the demands of the people half way by giving them reforms, by curing an evil here and an evil there only put off the evil day. How long will this tactics do? By passing anti-profiteering bills and other bills of that kind you accept the premises of the people that they are being ruthlessly exploited. How long could you resist their conclusion that the only cure for these evils lies in a change of the system? Those who seek to improve man's conditions of life by reforms

and legislations merely gamble with human sorrow and suffering. This will not do. The sooner they face the situation the better for them, the better for Humanity. The longer it is put off, —put off for ever, it will never be—the greater the misery and suffering in the end. True, it will require tremendous sacrifice, the uprooting of all cherished ideas and conceptions but there is no help for it. That has got to be done. If they fail to make the sacrifice now, the sacrifice that they will have to make in the end will be much greater. The surging discontent of the masses is rising. Sooner or later, it will wash away politicians and Cabinet Ministers who only want to gamble with their sorrows and suffering. Humanity has suffered terribly and whatever is to be done now must be final and conclusive—so far as human sense of finality can go. Nothing should be left to chance. The present system must be changed and changed root and branch.

THE WHOLE WORLD SITUATION IS ONE AND MUST BE DEALT WITH AS ONE. The present order of human society, like human nature, is practically the same in all the countries of the world. So the disease from which Humanity

suffers is one common disease—it is one and the same everywhere. And it will yield but to one common remedy. Humanity is one and indivisible—it is an organic whole, the different peoples constituting it are its different limbs. And just as in the physical body pain caused to one part causes pain to the other parts, so also in the body of Humanity the pain and misery of one part is bound to affect the others also. In the plenitude of power and prosperity most of the nations of the world were not inclined to accept the truth of this but one common affliction is bringing it more and more home to them. Whatever the remedy is, that remedy must be applied to all the peoples of the world—not to one at a time but to all at one and the same time.

The broad fact must be realised that in the present situation of the world, no country stands alone. For good or evil, the peoples of the world have been so inextricably bound up together that one cannot do without the other. For one thing or another, each country of the world has to depend on the rest of the countries. This interdependence is so complete that the effect of the slightest event in one country could

be traced in the other countries—a strike, a drought, a shortage of crops in one country will have far-reaching results in the remotest parts of the world.

The mistaken notion that the peace and happiness of one country is independent of the peace and happiness of the people of other countries must be banished for ever. No nation can enjoy peace and happiness at the expense of another.—No nation can enjoy the full measure of happiness while there is even one nation that is unhappy. The unhappiness of one single individual is bound to affect the happiness of all others—the unhappiness of the 'meanest' nation is bound to affect the happiness of the rest of the family of nations. The process is very subtle but nonetheless it is true.

The factors that contribute to the peace and happiness of the people of England are not confined within the boundaries of England, nor of Europe but are spread all over the world. To bring the full measure of peace and happiness even to one single individual in England, they must begin with the world, the whole world and nothing short of that. A miner working in the deepest coalmine in Wales is bound by the

closest tie with the labourer toiling in the fields in the remotest part of India by the identity of his being, by the identity of his spiritual and material interests. To make one happy you must make both happy or none will be happy. Therefore, to promote the highest spiritual and material happiness even of one single individual, a new order of society must be evolved which will embrace the whole world society of Humanity, which will look to the needs, both spiritual and material of every member of the Human Family.

From this it will be evident that the real question to-day before the world which cries for solution is not the question of this country or that.—The question is not whether Ireland is to have complete Home Rule or a Republic—the question is not of freedom of Egypt or India. Even if the questions of Ireland, or Egypt or India were satisfactorily solved, human society would not advance very much towards the goal. It would no doubt relieve the present world situation to a certain extent but it would not bring us very much near the goal. That goal is Universal Peace and Universal happiness. If the question of Ireland's freedom is solved,

the question of Egypt will remain, if the question of Egypt is solved, the question of India remains, if the question of India is solved, the question of Korea, the question of Turkestan or of Manchuria or of other parts of the world will remain. Then again, mere freedom from foreign yoke is not enough. That alone will not bring peace and happiness to the people even of these countries.

It is no use devoting our attention to one at a time and wait till the other difficulty comes to a head and cries for solution. Shall we still leave the wrongs of each country to itself and leave it free to fall a victim to oppression and tyranny or to resist violence with violence and bring incalculable suffering to themselves and to others? Why should Ireland be left at the mercy of England to be dealt with as the latter chooses and thus allow the world peace to be broken? What man is there on earth who has not felt pain and anguish at the sacrifice of the Lord Mayor of Cork? Why should I be pained by the murder of my brother in this way? The death of Mr. MacSwiney is not a matter that concerns Ireland only—it concerns every body in the world. Why should not the matter of

the ruthless massacre at Jallianwallabagh be taken up by the world at large? Why should England be left to settle her account with Ireland or India or Egypt as best as she could and thus break world peace? If it is universal peace that we seek, we must look at these incidents from a universal point of view and deal with them in a universal way, not each at a time by itself but all together and at one and the same time.

The following advertisement appeared in the *Daily Herald* of May 27th, 1920:

"Report of Famine Commissioners: 5,000,000 children are starving: There is not enough food to go round. It has been necessary to deliberately select which children shall be saved and which must be left to die. In all the long history of the human race, there has never been so truly awful a situation. One report from the Famine Area states: thousands of adults and children have not tasted any normal food for weeks but have existed on roots and leaves and dandelions. The olive green colour of their skin and deep sunken eyes testify to their ghastly sufferings.

These poor people, mad with hunger, have

in many cases eaten the flesh from the bodies of their dead comrades. Shall we remain inactive while these people die?.....The war has left Serbia with 5,00,000 fatherless children and of these 1,50,000 are quite destitute.....That civilization should ever permit helpless little children to be deliberately abandoned to starvation, we never dreamt, etc., etc."

The *Daily Herald* of the 19th October publishes the following advertisement:

"And now the approaching footfall of winter is shaking the ground.....In the mountains and valleys of the famine areas, the pitiless shrieking blizzard will sweep down upon the helpless little sufferers—so many hundreds of thousands of whom are totally without warm clothes or adequate shelter. The few hovels or half dismantled buildings harbour many families wherever there is the smallest floor space. Hundreds of thousands of families are sleeping out of doors and it is awful to contemplate what will happen when winter is fully upon them. Already the delicate forms doubly endangered by physical weakness and exhaustion are exposed to the full fury of disease. Tuberculosis haunts their wretched homes. Typhus and

pneumonia are rife everywhere and the coming Winter will multiply these terrors a hundredfold. Add to the ghastly compound visitation of suffering and death the hideous distortion and softening of the bones produced by starvation and unsuitable food and you will be able to faintly realise the appalling condition of the untold millions of children who are solely dependent upon outside help for their bare existence."

This, in all conscience, is a ghastly tale of human suffering which would fill every heart with pain and anguish. Where will the outside help come from? Is it possible to remove the suffering of starvation and disease of these hundreds of millions of people by charity? Is that the way? It will not be enough to relieve their distress. They must be set on their feet again and provided with means of earning their livelihood. This is only possible if the whole world comes to the rescue, and not otherwise. It has passed beyond the stage when voluntary charity could be of any use. It is not within the power of the governments of those areas or of England, where also millions are suffering, nor even of America, rich as she is, to remedy this

state of things. To try to remove this state of suffering with the help of a few millions out of the superfluous wealth of Mr. Rockfeller or of Mr. Carnegi or the Rothschilds is madness. It is impossible. It will only be a drop in the desert.

Then, where is the food to come from? There is an alarming shortage of food all over the world. Unless there is a regulation of the production and distribution of food by one Central Organisation you cannot save the world from famine. To-day there is famine in Central Europe. To-morrow in India, the next day in China. Is it possible to relieve distress in every part of the world with the help of charity?—and to-day which part of the world is free from it? Whose distress will you remove and whom would you leave to his fate? The best and the only method of removing famine is by making the conditions of the world such that famine may not occur at all—and even if it does occur, there should be such a Central Organisation for the whole world, which, with the entire resources of the world at its disposal, would be able, by proper regulation and adjustment of the needs of all the countries, to avert a similar calamity.

To attempt to relieve such widespread distress by the uncertain and wholly inadequate method of charity is a great folly. It is an insult to God, it is an insult to Humanity and is nothing but practising self-deception. If any intelligent man studies the question of food problem alone which threatens before long to be a serious one, he will at once be convinced that it is a problem which must be dealt with as a Universal problem; and for a problem to be dealt with from a universal point of view, the whole world must be taken as one country and the whole of humanity as different peoples of the same country. Not otherwise.

Then, there is the question of disease and sickness. Influenza is a disease which is decimating the whole world. India alone has paid a toll of 10 millions to this disease. Is it possible for such a disease which has spread all over the world, to be dealt with separately by each country? No, that is not possible. The whole sanitary and hygienic condition of the world must be dealt with as one problem. If there is an epidemic in another's house the part of a wise man would be not merely to isolate or disinfect his own house but to *eradicate the disease itself*.

If there is infection in another's house that infection is sure to catch you. Influenza came originally from Spain, but to-day, it has spread the world over. If one part of the world is suffering from influenza and that country is left to deal with it as best as it could, the safety of the whole world would be endangered. The best way of saving yourself from the infection is to run to the other's house and kill infection there. What is true of influenza is true of plague. Quarantine regulations are not the safest remedy. That remedy has been tried for long and it has failed. The safest remedy is to stamp it out altogether from the whole world. The safest remedy is to improve the vitality of people all the world over so that they will be able to resist any disease. That is the way. That is what must be done.

Thus, it will be seen, the whole problem is international and it must be dealt with by an international organization of all the peoples of all the countries. The war has been a potent instrument of God to further demonstrate to us the truth of this proposition. The war originally concerned only a few nations but other nations were soon drawn in—they were forced to do so

as it affected them all. This truth has been still more strikingly proved by the events which have followed since the conclusion of 'peace'. They thought of an economic boycott of Germany and Austria. They thought their own requirements could be easily met by themselves, so they could do without German goods and if Germany could not find a market for her goods it would be a severe punishment for her. They forgot the plain fact that boycott of Germany would amount also to a boycott of British goods and would in the end prejudicially affect themselves. If Germany could not sell, she could not buy and it would mean not only the ruin of German trade and industry but also the ruin of British trade also. The Russian blockade furnishes another example. Russia could send an enormous quantity of grains to England and other countries of Europe which are starving. But this is prohibited and the consequence is an enormous rise in the price of food stuff which has been a source of great suffering to the populations of England. Russia is in sore need of agricultural implements and other machinery which England could easily supply. But this being stopped the English steel works are unable to

sell them and consequently England suffers from unemployment. In the same way, England suffers from shortage of houses and house material while Russia suffers from not being able to dispose of her vast timber supplies. England suffers from dear linen goods while Russia suffers from not being able to sell her abundant flax. So the suffering of one country is bound to cause suffering in another country. What is true between England and Russia is true of all other countries. There is no such thing as insular prosperity.

Even if the blockade was lifted and normal trade relations established, that would bring only partial relief. That would cure the symptom and not the disease itself. The chances of future conflict and future suffering would still be there. The chief cause of mischief, the system would be there all the same. That would not do. Mere 'opening up of the roads and bridges' of trade and commerce would not do. That would open up the roads and bridges to profiteering and exploitation perhaps in a more intensified form than ever. That would merely perpetuate the system, the system that has been responsible for innumerable wrongs in the past and no less

in the present. It is well for us not to miss the moral of the present situation, *viz.* the fact that evolution by competition has miserably failed and to seek to revive it—if that were at all possible—would be to set the hand of the clock back.

There are some countries which possess raw materials which others do not possess at all or even if they do, it is in such a small quantity that it is not enough for their requirements. Oil is one such thing. A nation which could get hold of the principal supplies of oil in the world would score a great point over others. We are already too familiar with the history of the scramble for oil in Mosul. England has got hold of it. America has monopolised the oil-produce of Rumania. This means England and America will gain advantage over other nations. Will that make for permanent peace? Will that not cause inconvenience to other nations? Will that not cause heart-burning? Already England controls the principal sources of the world's produce of raw materials and she is the object of much hatred and envy on that account. Why should the oil from Mosul be monopolised by England alone? Why should America alone get the oil

from Rumania? Why should not these be considered as international assets? Why should not that oil be distributed fairly among all the peoples of the world, according to their needs? That would not cause any jealousy. That would not tempt England to dominate over the Arabs under the guise of that specious word "mandate." It would relieve them of the necessity of holding the Arab country under subjection by bombing Arab villages. They would get their oil and be saved from the degradation of committing this heinous crime.

What has been said of oil applies equally to the case of coal, wheat, sugar and other materials. Unless there is a pooling of the resources of the whole world in respect of these articles and others and these distributed fairly and according to the need of each country, all the countries are bound to suffer. Take the instance of coal. It is an article which is of absolute necessity to all the people of the world. France's coal-fields were destroyed by Germany. France is in need of coal to keep her industries going, to save her millions from starvation. England supplied her with coal and made a good profit out of it. It was a source of great irritation

in France. Germany did not deliver the coal that she promised by the treaty to supply. To ensure her supply of coal France has had to keep the Saare coal basins in occupation. This might have been a good punishment for Germany but chastisement is not the means of restoring peace. All these evils could easily have been avoided if there was a pooling of all the coal-supplies of the world and France's needs met.

Present Austria has no coal at all. All her coal-mines have now passed into the territory of other states owing to the break-up of the Austrian Empire. These states, instead of supplying coal to Austria and getting her produce in return have engaged in the pastime of quarrelling amongst themselves. Her factories are now idle, her industries perishing and consequently the privations of her people have increased a hundredfold. In a world-union this could not have happened. England could have supplied the needs of France and Austria in respect of coal while America or Russia could have supplied the food that she required, and America's or Russia's needs in respect of other matters could have been met by France or Austria.

Many of the American states are now dry

and in the absence of liquor they are using beverages. Consequently, she requires much more sugar than ordinarily. She does not want to be inconvenienced even if other parts of the world go without sugar. With her enormous wealth, she went into the open market and bought all that she wanted to buy. Sometime ago American merchants were buying sugar in the Bombay market—sugar which had been imported into India for the use of the people here. So, America would have sugar in abundance while other parts of the world would not have even their barest requirements or any at all. Under the present system this is inevitable. This is sure to happen and the only method of avoiding it is fair distribution according to needs. If there is a shortage of sugar let all the countries cut down their requirements to a certain point. This would cause much less hardship than it would have caused to the country which had none at all.

One of the causes of shortage of food stuffs and also of other materials is the practice of hoarding by merchants and traders till they have a better opportunity for exploiting the people. People held at bay would pay any price. That

is the common practice all the world over. No amount of legislation could prevent it. So subtle and so ingenious are their ways that the object of legislation could be easily frustrated —unless we had legislation every day to meet every phase of the situation and used force. In England, in their simplicity, they thought they could cure the evil of profiteering by an anti-profiteering Act and setting up an anti-profiteering tribunal which holds a regular trial and if the firm in question is found to have charged more than they should have, they are fined. If, on an examination of their books—which could easily be cooked up—it is found that the charge was proper, the case is dismissed and possibly the man who brought the suit has to pay the cost. The man has to leave his work to itself and go to a court for every article in respect of which he thinks he has been over-charged and he spends at least a day over it. The firm also has to spend time and money. What a simple cure! What a nice system!

Before the war nations were piling up armament upon armament. That it was a curse to human society everybody admitted. But no nation could reduce or abolish it without

exposing itself to the attack of a neighbour. The system of society forced it upon them. Even a man of such world-wide sympathies like Mr. W. T. Stead could not think of any other remedy but of dreadnoughts. The thought did not occur to anybody that national safety really lay the other way viz., in the abolition of armaments altogether from the world. In the present economic condition of the world people can no longer bear the burden of expenditure on armaments. They must be relieved of this burden. Armaments must not only be reduced but the world's affairs must be so arranged that these could be done away with altogether. This could be possible when all the nations of the world give up the insensate race for armaments all together, at one and the same time. Not before. This is possible only when they are united in one world-common-wealth and the system of human society is such as to produce no cause of conflict and to make armaments absolutely unnecessary.

In this connection one curious fact is also to be remembered. Engines of destruction have been so multiplied and so vastly improved that war has become almost impossible to wage with-

out bringing total annihilation to both or all the warring parties. Now and then scientists startle the war-weary world by announcements of the invention of a poisonous gas which, when let loose, will leave no trace of life in a country,—of a long-range gun that will cause destruction from a distance of 100 or more miles. Towards the close of the war scientists in the warring countries were hard at work to manufacture atom-bombs which would, we are told, enable one to totally destroy the enemy country—not only this, if one was so inclined, one could destroy the whole world and could even bombard the planets. We are also authoritatively told they attained partial success and that this so alarmed well-informed circles that they requested Government to stop all further investigation into this by legislation. In face of this what nation is there that will wage war? None we hope. But to stop war because of its sheer impossibility is not satisfactory. The *necessity* for war and armaments must be taken away altogether.

Ten years ago a brother of ours in depicting a picture of the World-Brotherhood, wrote:

"In this Kingdom of Love, the sword of

> the Samurai (of Japan) shall be moulded into ploughshare, Krupp's gun factory shall be converted into a Temple of Union,* the French shall cease to sing the "Les Marseillaise"—their heart shall be filled with the song of Love for Universal Mankind." (*Nava Juga & Arunachal*).

That is what must be done and that is the programme in Thakur Dayananda's scheme of world reconstruction.

At the present moment a battle for boundary is going on all over the world. It was such a

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* The following headed "Krupp's Peace Activities", which appeared in a London paper, would interest the reader :—

"Berlin, Dec. 19 (1920). The Report of the Krupp Works published to-day shows with what extraordinary rapidity and success this firm has transformed itself from a war to a peace footing.....The report points out that in consequence of the treaty of Versailles this is the first occasion for the last two generations on which no war material has been manufactured in the Krupp Works....."

knotty problem that the Peace Conference could not solve it. Poland claims a strip of Russian land as belonging to her. The line between Germany and Poland has been left to be drawn by a plebiscite. It could not be decided within which boundary Danzig would fall. So it has been made a free port under the League of Nations. The same uncertainty remains as to the frontiers of Finland, Esthonia, Courland, Lithunia, Ukraine, Malmedy and the Sarre Basin in Germany. The question of Fiume has become pretty notorious. The boundary between Serbia, now Jugo-Slavia and Bulgaria is still a matter of bitter dispute. Any of these disputes may any day lead to great trouble for the whole world.

The Allies attempted to settle this dispute of boundaries on ethnological and linguistic basis, *i.e.* tracts of which the population have greater affinity in these respects to a particular state should form part of that state. But lust for territory was too great to overcome. One party or the other could not agree to it. An interminable battle is going on in consequence. What is the remedy for this? The only remedy is Thakur Dayananda's scheme. If the people are

all members of a World-Commonwealth, each individual, whether living on this side of the boundary line or that, would enjoy the same rights and privileges and receive the same amount of individual attention and there would be perfect good-will and amity between people on either side of the boundary line as also between all the peoples of the world. Consequently it won't very much matter where you draw the line. The objections on ethnological and linguistic grounds would lose much of their force and cases where the affinity is real and where the interests of the people themselves demand their inclusion within a particular unit, could be very easily settled to the satisfaction of all parties.

Then take another peculiar case, viz. that of Ireland. England fears if Ireland becomes independent, she will have her own army and navy and be a source of trouble, specially if she allies herself with an 'enemy' of England. Mr. Lloyd George is determined, if need be, to sacrifice half a million men to keep Ireland within the Empire. On the other hand, Ireland is determined to cut herself adrift from the British Empire. Here also, the only remedy is the

World-Union on the line of Thakur Dayananda's scheme. To England I would say, you want Ireland to be within the Empire, —very well, you extend the boundary of the empire and have the world for your empire. You have nobody to fear now. You will have no 'enemy' now. Ireland will not now be able to go out of the empire. You are relieved of the perpetual vexation and to your bargain you have the whole world to call your own. Ireland also will have complete independence and she will have no cause for quarrel. If this is done—and this is what must be done—the world will be spared the agony of reading every day in the papers of murders and counter-murders.

What has been said with regard to Ireland applies equally and with the same force to the case of the dismembered states of Turkey. The only means of putting an end to the serious unrest which now sweeps over the whole of Eastern Asia and India is this World-Union. There is none other.

The present battle of the boundary is symbolic of the battle of the boundary that is going on in man's soul. To throw down the boundary walls of selfishness, narrowness and

arrogance within the man is the chief thing that is contemplated in Thakur Dayananda's scheme.

VIII

WHAT IS THAKUR DAYANANDA'S SCHEME?

The Essential Feature of the Scheme.

Thakur Dayananda's scheme of world reconstruction has two aspects: one physical and the other spiritual—one negative and the other positive. The physical or negative side consists in changing human society root and branch and building it anew on the basis of perfect equality of rights, liberties and opportunities, and thus bringing peace in the world. But peace really is a negative state. By peace generally we understand that state of society when there is no quarrel, no strife and no cause of worry and anxiety. But this is not enough. The spiritual or positive side consists in giving man the highest happiness. That means a change of human nature, a spiritual regeneration of the world and establishing close communion with God. Both must go together.

I will first take the physical side. The main features of the scheme under this head may

be thus indicated. All the different countries of the world will be united in one—a commonwealth of all the peoples of the world. Each country will be a free and equal unit of the commonwealth. Each unit will be primarily responsible for the material, moral and spiritual well-being of everyone of the inhabitants within it. Every unit will be a union of free individuals, each enjoying equal rights, liberties and privileges without any distinction whatsoever.

The Unit-Union will own it as its chief obligation to supply the needs of every single individual—every individual will obtain from the Unit-Union, in his or her own right, all the necessaries of life. In return the Unit-Union will obtain from every individual the highest service that he or she is best fitted to render. All wealth shall belong to the whole people and all shall share alike and according to needs. Under this arrangement none will gain advantage over his fellow-beings. Increased production will not benefit particular individuals but the people as a whole. The wealth produced shall go to the Unit-Union which will distribute to each individual equally and according to needs. Trade and commerce shall

cease to exist, giving place to a system of efficient distribution through different centres from which individuals inhabiting that particular locality shall obtain their supplies. Each centre shall keep a certain portion of its production for the requirements of the individuals living within its jurisdiction and pass on the surplus to the other centres as required by the Unit-Union which will co-ordinate the actions of the various centres. It will be a mutual exchange of goods between the different centres—an exchange of requirements. Consequently, THERE WILL BE NO NECESSITY FOR MONEY. It will be absolutely superfluous. There will be nothing to buy and nothing to sell. There will be no necessity for borrowing or lending as between individual and individual, for each will get everything that he requires—nor between individuals and the Unit-Unions for the Unit-Union will have at its disposal the entire resources and services of the community, and none between the different Unit-Unions. There will be no mountain-high national debt to make the lives of the people miserable. That day is at hand when, as the result of huge national debts and inflated currency, all the nations will become bankrupt

and will be forced to resort to this scheme of mutual exchange of requirements.

Under the scheme motive of 'gain' shall give place to motive of 'service' to the whole community—each living for all and all for each. It is true, human nature being what it is at present, love of 'gain' is a much stronger incentive to work and production than love of 'service' to fellow-beings ; and that if motive of 'gain' is taken away without a change of human nature, love of 'service' will be a weak incentive and consequently production will fall off. Such has been found to be the case in Bolshevik Russia where men have been made to work at times at the point of the revolver. The chief defect of the present system of society is this love of 'gain' and all the evils to which Humanity is subject have arisen from this. In Bolshevik Russia they have changed the system but not human nature. Under the scheme of Thakur Dayananda the first reformation that is sought is in human nature. Then again, love of 'gain', though a strong motive for work, is certainly not the strongest. People work hardest, brave danger and difficulty, make the impossible possible and face

even death, not from a motive of 'gain' but from the impulse of their inner joy—the joy of achieving something noble, grand and beautiful.

Under this system the life of the people will be much simplified. There will be no private interests to serve, no necessity for one man to contend against another. Everybody's wants being met by the Unit-Unions in the same proportion as those of his fellow-beings—none being better off or worse off than another—there will be no motive for crime, no ground for jealousy. The people of the Unit-Union will elect one amongst themselves for a definite number of years as President, who will really not 'govern' but will be the central authority for supervising production and distribution, co-ordinating the actions of the different centres and looking after the spread of education, the improvement of communications, sanitation and improvement in other things which would make for man's welfare. He will look after the entire well-being of the community. No complicated legislation will distract his attention, no looking after the administration of executive and judicial services. There will be no elaborate system of Police service to eat up the substance of the people.

The President will be assisted in the discharge of his work by a Council of Ministers, who will be elected by the people. The interests of the whole community being one, there being no private interests to defend, there will be no necessity for complicated laws, no elaborate system of dispensing legal justice. There being no difference of interests between the 'rulers' and the 'ruled'—their interests being absolutely identical—there will be no necessity for the people to control the administration by means of money-bills and so forth except through the elections of the President and the Ministers. Consequently there will be no need for a Legislative Council. Each of these Ministers will be in charge of a department of public welfare and he will be responsible before God and man for the proper discharge of his duties. There will be no diplomacy but the diplomacy of straight honest dealing. There will be no secrecy for there will be nothing to conceal. Secrecy and sin go together. People resort to secrecy when they commit wrong and are unwilling to let go the advantage gained thereby. Everything must be done in the full light of day, in the full gaze of the public, so that none

could commit wrong and if any one does it, he may at once be found out.

There will be a World-Union of all these Units with a Chief-President who will be elected by the Presidents of all the countries from amongst themselves for a definite number of years. He also will be assisted by a Council of Ministers, each Unit electing one. The function of this World-Union will be exactly similar to that of the Unit-Unions. It will serve principally the object of a clearing house of all the surplus productions of the units, giving to each unit what it cannot conveniently or profitably produce but what it does require and taking from that unit what it does produce and what it can spare for other units. In this way a perfectly efficient system of mutual exchange of goods can easily be evolved to take the place of the present system of international trade and commerce. The whole system being based on mutual exchange of goods, according to needs, no particular country will gain advantage over, or benefit itself at the expense of, others. It will get only what it requires and give to others what it can spare. Not gain but mutual benefit will be the motive. MONEY PLAYS NO PART

HERE ALSO. There is no need for it at all. It is to be abolished. There will be no exchange of values but exchange of requirements. Consequently there will be no high or low rate of exchange, no balance of trade in any unit's favour and none of those complications arising out of high and low rate of exchange from which the world at present so acutely suffers.

In addition, this World-Union organization will be the common meeting-ground for all the peoples of the world, affording facilities for exchange of thoughts, ideas, experiences and knowledge. God has distributed His knowledge in such a way that no people can boast of perfection. Their knowledge, their ideas and thoughts will be incomplete without additional knowledge, ideas and thoughts from the rest of the world. The East has much to give in the matter of spiritual knowledge while the West has much to teach in regard to material knowledge. Each people has got something to contribute to the common stock of knowledge for the benefit of all the rest. This World-Union will help to do that and without this Humanity as a whole cannot attain perfection.

Means of communication have in recent

times been so much developed and improved that the scheme of a Central Organisation working in the closest touch with the different units has become perfectly feasible. Rail and steamer have already shortened the distance between the remotest parts of the world. The invention of aeroplane, which has not yet reached its highest perfection but which promises of vast improvements, will soon make the question of time and distance a matter of very minor consideration. Eminent scientists tell us that with the invention of atom-engines, aeroplanes could easily attain a speed of 500 miles an hour, which would make it possible for the people of London to get their supply of fresh eggs daily from Australia.* The perfection of wireless telegraphy and the invention of wireless telephone would make it possible for people living thousands of miles away to converse with each other as many times as they want in course of a day. Thus the Chief

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* Twelve years ago our brother Bipulananda wrote : "The time is fast coming when the invention of aeroplane will make it possible for fashionable ladies in Paris to get their supply of roses daily from Busrah" (Persia).

President and his Ministers could be in daily and hourly communication with the remotest parts of the world.

For the interchange of thoughts and ideas and for proper inter-communication, there must be one common language. That language shall be English. Half the world today speaks the English tongue. Besides, it has many advantages in its favour.

One possible objection against the scheme may be this: True, the primary necessaries of life could be distributed amongst the people of the world more or less equally, if production was kept on at full rate. But if all are to share alike, what of the articles of luxury, the production of which is limited? To this the answer will be these will, in the first instance, be supplied according to present needs and as needs grow, production could also be accelerated to keep pace with growing needs. Moreover, this is a matter of detail which could be settled much more easily when all are united and inspired by mutual love and good-will. If we are agreed on broad issues, the smaller ones won't be difficult to settle. The exact structure of human society complete in all

its details could be settled when all have met, when love has opened up the sealed departments of the human intellect, when new thoughts, new ideas and new energies are brought to bear on human actions. The present production of things of necessity and luxury could be multiplied many times more once the human mind is set free from the bond of thinking of his own wants—specially, when men, now employed on works which would then be absolutely unnecessary, such as the army and the navy and the production of munitions, are withdrawn and employed on productive works. When Love sways human breast new methods will be found for increasing production a hundredfold. Science has not yet given Humanity its fullest benefits and Science has not yet been fully developed. When the unexplored regions of Science are discovered, things that improve man's state of physical existence, things that add to his comforts could be multiplied *ad infinitum*.

A possible question may also be: Who will use the Telegraph, the Railway, the aeroplane and the motor car? These will be worked primarily for the welfare of the community in

general and secondarily for the needs of those who are in need to use them and also for the enjoyment of people in general.

From what has been stated before the reader must have gathered an idea of what the essential feature of Thakur Dayananda's scheme is. I will here deal with it in brief.

The present order of human society must be changed root and branch and built anew on the basis of the Fatherhood of God and Brotherhood of man with a view to promote man's highest material well-being. But the root of the evils lies deeper than that. It lies in human nature. The present system of society is the product of human mind. It is what the human mind has made it—it is a reflex of the human mind. To bring about a radical change in the human society, you must first completely change human nature, bring about a complete transformation of the human mind. To bring about a sudden change in the social order by means of a violent revolution without a corresponding change in human nature is futile. It is wholly unsatisfactory. Such a change from without will never work well—it won't fit in with existing

human nature and it is bound to end in chaos and confusion; and to evolve cosmos out of this chaos Humanity will have to wade through blood. That change must come from within. There must in the first instance be a revolution in man's thoughts and ideas so as to bring a complete change in his mental outlook. To bring about a world-wide change and establish world-wide peace, the general level of thought must in the first instance be raised to this height.

In other words, the real remedy for the disease from which Humanity suffers is a spiritual remedy—the real need of the world today is spiritual regeneration. Man must be made fully conscious that he is a spiritual being and it is the conscious realization of his spiritual nature that must form the corner-stone of this New Era or *Satya Yuga*. Man has outlived his material existence. He must now enter his career of spiritual existence. He has travelled the long and tedious by-paths of materialism—he must now enter the region of the spirit. He must now return to his own true Self—the spirit must return to the Great Spirit. He must trace his steps back to God—he must find out his lost link with God.

In the old order of society the individual was neglected—he stood alone. He was one in a vast conglomeration of individuals without any link or harmony between them. Everybody for himself was the key-note of this incongruous order of society. In this New Era this isolation must be broken. Man must find out his lost link with God and when he has done that he will find out his lost link with his complementary beings. And it is on the basis of the realization that men are complementary to one another that the new order of society must be built up.

The social unit is the individual. There is unrest in the world because the individual has not had peace. His soul has gone unfed. In civilized society people often complain, 'It's awfully dull'. This sense of dullness is really the hunger of the soul. Men did not know how to satisfy this hunger of the soul. To kill this dullness, the civilized man constantly seeks excitement and sensation. He wants something by which he could drown this cry of the soul for food in oblivion. Theatre, cinema, race, football, boxing—these are the ruling passions of the day. Love of quiet now stands for un-

sociability, communion with God is of course discounted. Actual life has been divorced from Religion—man has ceased to draw inspiration from high and noble ideals. The result has been disastrous. Man has been entirely cut off from spirituality. He has ceased to exist as a spiritual being and has been steeped more and more in grossness. His soul has been half dead, his conscience lulled to rest. His nature has hardened, his love of self has grown so inordinately that he can easily injure others.

THE ESSENTIAL FEATURE, therefore, of Thakur Dayananda's scheme is to confer on the individual the highest happiness, a state of perpetual bliss. Man by his very nature seeks happiness. But happiness is a state of the mind, a condition of the spirit. It cannot be derived from matter, although material things do indirectly contribute to this happiness. Material things do satisfy our senses but satisfaction ceases with the disappearance of the object and is followed by dullness. Happiness or bliss is derived from God. God is the fountain from where springs real happiness—He is the one eternal source of bliss. This happiness or bliss in the highest stage never departs the soul.

Man indeed seeks peace. There is a cry for it all the world over. But to seek peace without seeking God! How could that be? Peace is He. He must be found. He must be enthroned in human heart. Then and then only can Peace come. Peace would reign on earth only when the individual realizes his perfect one-ness with God and his fellow-beings and when realizing that he acts accordingly—Peace would come when there is complete harmony between one individual and another in thought, deed and action, when his thought is in harmony with that of his fellow-beings and this mutually harmonious thought finds expression in harmonious action.

Before we seek to reconstruct the world, we must find God, we must attain Godhood. Only that man will be permitted to have a hand in the establishment of the New World in whom God has first revealed the New World—only he will help to usher in the Kingdom of Heaven on earth, whose heart itself has become the Kingdom of Heaven. We shall be able to think rightly when our thought springs from Him, our action will end in great good when we act at

His bidding, our steps will be unfaltering when we walk in His Light.

The one permanent basis on which human society could be rebuilt is on the basis of Brotherhood of man. But before we have Brotherhood, we must have Fatherhood. Where is the Father? We must know the Father first. Unless we know the Father first, all will be in vain. The human society must be converted into one huge family, all the members working under the command of the Father.

How would you bind Humanity? By the bond of common interest? The human society consists of such a variety of races, each differing from the others in manners, habits and customs—there is such a variety of cultures—each distinct, and each beautiful in its own way and each necessary for the common humanity—that it would be difficult to unite them in a bond of common interest even. Common interest is an unsafe bond for knitting mankind into one. The only sure bond is Love. Put the human races together, if you can, but they will disintegrate very soon if the bond uniting them be not something stronger than common interest. Love must be that bond. Who

is there so strong that will cut the bond of Love? Love must fill every human heart. Love shall fill the earth, the air and the whole firmament. But this Love can come only when we have filled our hearts in His Love, only when we have plunged and soaked our heart in His Love. Love for brothers and sisters will come only when we love the Father. He is Love and we must live in Him and living in Him, we shall find Him everywhere, in our fellow-beings, in animals, in nature. Love shall govern the relation between man and man and this love shall roll down even to animals and inanimate objects.

The world to-day is steeped in misery. The sorrow and suffering of man has reached the highest point. Who has given these sorrows and sufferings to man? Why has He given these to His children? Does He not love us? He loves us more than we love ourselves. Then why has He flung Humanity in this abyss of sorrow and suffering? It is for our good. These will serve a great purpose. Those who have eyes to see will find that there is a great design behind all this sorrow and suffering. That design is to knit His children in one bond

of Love, to make them return to Him, to make them surrender themselves to Him for therein lies their highest happiness. He has put them to pain and suffering so that He could confer on them Eternal Bliss, Eternal Happiness.

The world must have peace no doubt for that is what He intends to confer on His children. But the world will not have it so long as it has not known Him, so long as the world does not surrender itself to Him. He must be found first of all and then everything else will follow. Our first and foremost duty is to find Him, to know Him, to love Him and to surrender ourselves at His feet.

THE STARTING POINT IN DAYANANDA'S SCHEME IS GOD,—God first, God foremost and God above everything. That is the Master's scheme of World-Union.

This scheme is the *only* scheme and there is *no other*. That is the scheme which can and which will save Humanity. The world must accept this scheme or the sorrow and suffering of the world will only increase. The sooner the world accepts it, the better for it—the longer it is put off, the greater will be the misery and suffering.

IX

TWO OTHER SCHEMES:

The Scheme of the League of Nations.

The Scheme of the Bolsheviks.

A word or two about the League of Nations will not be out of place here.

The first 26 articles of the Versailles Treaty relate to the establishment of a League of Nations. The seat of the League is to be at Geneva. The League is to consist of a Council and an Assembly. The Council is to consist of one member each of the 'Big Five' and four members chosen from the other members of the League. The Assembly is to consist of six members of England and her dominions and one each of other nations joining the League. The main authority is to rest with the Council.

The objects of the League are to reduce national armaments to the lowest point consonant with national safety, to enforce international obligations, to respect and preserve, as against external aggression, the territorial integrity and

existing political independence of all members of the League, to arbitrate on all disputes between themselves and not to resort to war until three months after the award given by the League, and to establish an International Court of Justice.

Provision has also been made for (*a*) administration of colonies and territories taken away from the 'enemy' by Powers that are mandatory of the League, who are required annually to report to the League; (*b*) 'fair' and 'humane' conditions of labour; (*c*) 'just' treatment of natives in controlled territories, and (*d*) freedom of transit and communication for members of the League and their commerce.

A glance at the constitution and the objects of the League will convince any casual observer that this make-shift arrangement is not what Humanity seeks. This is not what will make the world safe for democracy far less bring Universal Peace. The great powers met in a solemn conclave and produced this poor thing. It reminds one of the proverbial saying of the mountain in labour. How this could have satisfied President Wilson's soul no intelligent man can conceive. The authors of the League may

hug it on to their breast but the people of the world will refuse to accept it. The real object of the authors was not to make a new heaven and a new earth but only to improve the present state of things by minimising the possibilities of war. But, whether they have been minimised or not, the possibilities remain all the same. The possibilities of friction, of clash of interests, of one member attacking another member and all the root evils from which Humanity is suffering remain fully as before. The League will only attempt at accommodating conflicting interests. And in case those attempts failed? War would break out. The member who declares war will be 'considered to have declared war' on all the members of the League. Possibly, he won't have the hardihood of declaring war on his opponent and of 'being considered to have declared war' on all. But if he does, it may at once be a world war again! So the possibility of war is not eliminated. It is made only a little difficult to wage war.

They want to reduce national armaments to the lowest point *consonant with national safety*. Would reduction of armaments make war impossible? At the beginning of the war,

England had no arms and ammunitions to cope with the Germans. But in course of a year or two she surpassed even Germany by converting her highly organised industries into munition factories. So reduction of armaments is no guarantee. It will not make war impossible. And after such terrible suffering, it would be but a poor consolation for the world if war is not made altogether impossible. And to make war impossible is to make it unnecessary, to take away even the *need* for national safety, to make the conditions such that one nation would find it *not merely dangerous* or difficult but *unnecessary* to wage war on another. The safety of Humanity lies only that way.

Consonant with national safety! So the old atmosphere of distrust of one's neighbour is not cleared. They cannot altogether rule out the possibility of one nation attacking another. Nations will still have to be on their guard—perhaps more so now, than before, for the old system of keeping prepared at all times gave them some sense of security. Now the nations will have to walk the highway of life with their pistol in their pockets and one hand always on the pistol lest some one should spring upon them.

You cannot even now dismiss the possibility of your neighbour endangering your safety! Then where is the improvement on the old order of things? Only you lessen the percentage of the chances of your neighbour attacking you! You cannot still remove the motive for his attacking you!

Is it really from a sense of disgust of war that you reduce armaments, or, because you feel you cannot bear the burden of armaments any longer and that you must come to some sort of arrangement with your neighbours? If it is the former, if your feeling is genuine, the only logical step for you to take would be to stamp out war altogether. If it is the latter, why not advance a step further? Instead of reducing it to a point 'consonant with national safety', why not reduce it to a vanishing point? Why not abolish it altogether? That would leave you free to spend, for promoting human welfare, the money that you now spend on armaments. Is not the cup of human misery full to overflowing? Does it not require the very last farthing that you could spend? Of course, that requires mutual agreement with your neighbours—that requires closer association—that requires clear-

ing every ground of suspicion and distrust—that requires removal of every cause for which your neighbour could think, rightly or wrongly, that he should attack you. Or, in other words, there must be a world-common-wealth of all the peoples.

You want to kill Militarism. How could you by your League of Nations? Militarism is the *spirit of dominance* by one man or one nation upon another. Militarism is inherent in the system of human society. The League of Nations has not sought to remodel it. It could not think of bringing about a change in the *spirit* of man. It deals only with the barest surface of things.

The League has failed entirely to see the real issue. It has failed to go to the root. It provides for the arbitration of disputes. But if disputes remain still, they are sure to cause trouble. If there is to be any improvement on the present order of things, it must be altered in such a way that disputes may not arise at all.

Then, most of the peoples of the world are to be governed by it but not to be represented in it. The specious arrangement of governing by powers holding "mandate" from the League

will deceive nobody. Why should the well-being of so large a number of people be bartered away by the authors of the League, sitting far away in a secret conclave, without hearing the people concerned, without the least semblance of an enquiry into the fact whether these peoples were fit to rule themselves or not? The League provides for the just treatment of natives in controlled areas. Who is to judge what is 'just' and what is 'unjust'? Will the League hear the peoples who consider they are being treated unjustly or are they to take the version of the mandatory as true? If the League is to hear the aggrieved people, why did they turn out the representatives of Korea? Why were the representatives of Egypt not allowd to lay their case before the League? Why were the representatives of Ireland not given a hearing? Why were the mouths of the representatives of Persia, who wanted to speak against the British domination, shut? Why, in the name of God? The League provides for mandatories to report annually. Will a mandatory report the wrongs and injustices that he has committed? Will England report how many Arab villages she has bombed? Will England furnish the League

with a true account of the massacre at Jallianwalla? Even if she did, and the League found it guilty. What then? Will the League take away the mandate and hand over that country to another mandatory or set that country free? Or, will the League simply censure the Mandatory as the British Government in India have censured those who machine-gunned and bombed unarmed mob? Then again, India is an original member of the League. In the assembly she sits as a member equal in rank and status with the member for America or France or any other nation. But really she is a slave-country. Why should one original member rule over another original member? Persia is another original member of the League. But she is completely under the domination of Britain. Why should she not be absolutely free? Why should the rope of the Anglo-Persian agreement be round her neck?

Is this the way to secure Universal Peace? Is this the peace which the best brains of Europe and America have devised for mankind? Is it for this that Humanity has suffered and millions have died?

The fact that England controls six votes in

the Assembly while America has only one has been the subject of long and bitter controversy in America. The fact that amendments to the covenant of the League cannot be altered unless by the unanimous consent of the Council has also been vigorously attacked. Mr. Justice Wesley O. Howard of America makes the following observation generally on the scheme of the League of Nations :—

> "It is in no sense a world democracy but is a great central powerful oligarchy dominated by the will of monarchs. ...The scheme of the League of Nations bears not the resemblance to a democracy.... It is antipode of democracy....It is autocracy."

How has the League proved its existence in actual working? How has it justified itself even during its short existence? When Poland attacked Soviet Russia, Labour Members of Parliament pressed Government to invoke the League of Nations to settle the dispute. Mr. Bonar Law declared from his seat on the Treasury Bench that " any action that the League might take would not be effective." Lord Robert Cecil implored Lord Curzon to invoke

the aid of the League of Nations to stop the Polish war but Lord Curzon replied to the same effect. Then what is the League there for? Was it not one of its objects to maintain the peace of the world? The question of Ireland still hangs fire. What has the League done to solve it? The border states which have been helped to come into existence to wall off Soviet Russia from the rest of Europe are fighting amongst themselves over the question of boundary. Has the League been able to stop that? Not yet. The Greeks are fighting the Turkish Nationalists to gain possession of their sphere of influence in Asia Minor. Sometime ago a telegram appeared in the "Morning Post" of London to the effect that the Greeks had captured 20,000 men and put the majority of them to death on the ground that they were not regular soldiers but rebels and therefore the laws of humane warfare did not apply to them. Has the League been able to prevent this hideous massacre? Many such instances can be cited as to the working of the League of Nations.

Half the world is starving today. What has the League done to remedy it? Disease and sickness is decimating Central Europe. What

has the League done to combat it? What has the League done to rid the world of the painful sight of man eating man's flesh? The League has done nothing from which one could justify its existence. Sometime ago an appeal was issued for funds for typhus-sticken Poland. The same old charity! When half the world is starving is charity the method for stopping it? We do not hear of the League of Nations except in the speeches of statesmen and politicians. The more the League is breaking to pieces, the more they are shouting frantically to people to come and uphold it. But this wont be of any use. The League was an unreal thing and like all unreal things it is bound to perish. It is dead. Poking a dead horse won't make it run. Except the authors of the League everyone in the world is agreed that the League has failed. The consciousness of failure is creeping also over the mind of the authors themselves. In his speech in the House of Commons, on return from San Remo, Mr. Lloyd George said: "If the League of Nations failed, the only hope was a federation of nations." That is good news coming from such a quarter. The very word 'if' speaks a volume. It only indicates that in

his heart of heart Mr. Lloyd George is convinced that the League of Nations is a total failure.

America has done a service to mankind by walking out of this League. Senator Harding has pledged himself to call a World Association of all the peoples of the world. That is good news too. But that is not enough. We must rise higher up still.

BOLSHEVISM.

While the scheme of the League of Nations is a huge sham, the scheme of the Bolsheviks is inspired with a genuine desire to rescue the long-suffering poor all over the world from their wretched condition. While the scheme of the League of Nations is halting, half-hearted and wholly inadequate even for the object which it professes, the Bolsheviks have honestly attempted to reconstruct human society on an equitable basis. While the League of Nations represent a group of politicians who are bent more on protecting the interests of their respective countries than evolving world-peace, the Bolsheviks have made the true interests of Humanity their own. While the League of

Nations is trying to prolong the life of a dying state of things based on wrong, injustice and oppression the Bolsheviks are the harbinger of a new order of society based on right, justice and fair-play. But both have ended in failure. Both have caused greater suffering to Humanity than before—the authors of the League by their utter lack of vision and failure to rise to the height of the occasion and the Bolsheviks by their wholly wrong method and their incomplete ideal. The Bolsheviks have entirely ignored or lost sight of the fact that man is a spiritual being, that the evolution of human beings is not governed by physical laws but by the will of a Supreme Being. Their highly sensitive souls caught the message of the New Era and at once set to reconstruct the human society with their undeveloped and imperfect nature. In their hurry to impose a better order of society from without, they have caused greater suffering than they have removed.

Let us examine the scheme of the Bolsheviks in very brief. The goal of the Bolshevist movement is to evolve a new order of things in place of the present capitalistic regime by establishing the dictatorship of the proletariat, by common ownership of the means of production, by

popular administration thereof and by an equitable distribution of social wealth. The method by which they seek to establish it is by force and violence.

The dictatorship of the proletariat or workers is their goal. We have had it on the authority of Mr. George Lansbury that Lenin's absorbing aim in life is to rescue the workers of the world from thraldom and wage-slavery and capitalism and to establish internationalism. It seems the Bolsheviks want to bring about a state of things by which all will be benefited but the supreme control and authority will be in the hands of the proletariat. It is said workers will include both brain and manual workers. But in practice that has not been so. In a circular letter* which had been sent round by Lenin to all the branches of the Russian Communist party concerning labour conscription for the economic regeneration of Russia, Lenin talks of "due control over their (of bourgeoisie scientists and technical experts) work by the working people." Even if workers include both manual and brain,

* Published in the first instance in the *Morning Post* of London and reprinted in the *Pioneer* of India.

they are not the whole community. Why should there be dictatorship of a part over the whole? It will no doubt be a distinct improvement on the present capitalistic system since it will be the majority instead of the minority ruling over the community. The Bolsheviks intend to evolve a social order in which peace will reign. But will dictatorship of one class over another ensure peace? True, the other class will be in a minority and robbed of its powers for evil. But still there will be a class which will be kept under subjection to the will of another and so they will continue to be discontented. Peace reigns in a community where all the elements of society are in harmony. Here they could not possibly be.

Then, their method is violence, their motive-force is not love but hatred. Bolshevism had its birth in hatred of the bourgeoisie. We have it also on the authority of Mr. George Lansbury that Lenin and most of his friends are convinced that "this evil system can only be got rid of by means of violent revolution." The aim of the Bolsheviks is to banish war and militarism by putting an end to the capitalistic system of which these are the offspring. They want to

kill the system with its own weapon. They want to kill oppression and tyranny by means of violence. War ending war again! They do not rule out violence altogether. They only want it for another object, a benevolent object. The difference between the Capitalistic system and the Bolshevik system in this respect would then be in this: Capitalists want to use violence to further their own selfish ends—the Bolsheviks want to use violence for the good of the whole community. So the monster of violence remains all the same. If a minority can be oppressive, the majority also can. Once you start with violence there is no end of it. The presence of a class in the community not sharing their views and smarting under a sense of wrong will tempt them to permanently retain the instrument of violence in their hands. Will that make for the New World that Humanity longs for?

It may be urged we will use violence for attaining our goal and when the goal is attained, we will have no need of it and will be in a position to abolish it. Will that really be so? How will you impose the will of the proletariat on the whole community? Even if it is granted that workers will include all sections of the people,

and that 'proletariat' will cover the whole community, how will you keep them together? You must require some amount of force to prevent the disruption of the state. Then again, if motive of 'gain' is taken away, how will you make men work? 'He who shall work shall eat'—that is not a sufficiently strong motive for work and in actual practice it has proved not to be so. Already, you have had to make men work under threat of violence. That is far from the ideal state of society. If this is the order of society for which Humanity has suffered so much, its sufferings have gone in vain.

The thing is: that is not the method. Their ideal is incomplete, their method is wrong. The very inception of their ideal was in hatred and in a spirit of vengeance and violence was the means for carrying out their object. They started the wrong way. The change must come from within and not from without. Two wrongs won't make one right. If you want right, you must give a complete go-by to wrong and start with right. Love must be the basis of the whole structure. Love must be the goal, love the means. The best way to subdue the brute in man is not by confronting the brute in him, by the

brute that is in me, but by revealing the God that is in me. The best means of keeping together the different elements of society is not violence but love. Love is by far the greatest cementing agent. In the absence of motive of gain, the only motive that can make men work is the motive of love. It will not do to begin with violence and when the goal is reached to substitute love for violence. The fruit of nectar does not grow on the tree of poison. Love won't grow on the tree of violence. If love is to be the cementing agent, you must rule out violence altogether and begin by cultivating love. The seed of all future discord and unhappiness will be weeded out not by violence but by love.

If you start in a spirit of hatred, you will have spent yourself when that object of hatred is gone and it is not unlikely by the time you succeed in crushing your object of hatred, hatred has become part of your nature. When the work of reconstruction begins you will be found unequal to the task. Construction requires far other power than the power of hatred. It requires a heart full of love and not a heart filled with hatred. The spirit of vengeance is a destructive force but when the work of destruc-

tion is complete you can not construct with the same spirit. It is the spirit of brotherliness that you must invoke. If that is what you have to do, you must begin with a brotherly feeling now, this very moment. The feeling of 'comrade'-ship is born of love and not of hatred. It cannot be that your motive force will be love and hatred at one and the same time—love for the proletariat and hatred for the bourgeoisie. Love and hatred do exist side by side in an ordinary human being who follows his own selfish ends but the heart of a man who seeks to rebuild society must be overpowered by love. You want to secure justice for all. How could you do that unless you are actuated by love for all. That is a qualification which you must possess or you will be prejudiced in favour of one class and against another even against your own will, even without knowing it.

Why talk of the 'proletariat'? Why start with this idea of exclusiveness? 'He who works shall eat'—that may be an equitable maxim. But why start with that mean spirit? Why not fill every heart with love? Love is the most powerful incentive to work. You start your New World by depriving the wealthy

classes of their wealth. In the New Era, there must, no doubt, be an equitable distribution of wealth. But that is to be done not by robbing the wealthy by force but by making the rest wealthy—that must be the proper spirit.

The Bolsheviks have failed to go to the root of the present social distemper. It lies deep in human nature and not merely in the capitalistic system. They have not sought to change human nature. *They have turned their face away from God* and have begun the task of reconstructing human society without first seeking the aid of God, who alone can fructify human efforts. To do great things requires divine inspiration. Where is that inspiration to come from if not from God? Where is the Pole star with reference to which they will find their direction? Will your system satisfy man's soul? Even the most perfect system can't do that. You may secure bread for everybody but a man liveth not by bread alone. He requires some other thing which your system can't provide. Only God can give that. We must therefore seek the mercy of God, surrender ourselves to Him. If we can do that, the system will be changed in a day, a stable organization

will spring up in no time. The base of an ideal human society must be in human heart and that human heart must be lodged in God.

The Bolshevik movement is doomed to failure. Destruction is their role. As soon as they have played this role out, they will have to disappear. Lenin the agnostic can't construct a better world by this rough and ready method. It is not the purpose behind it. It is the task of some Higher Being, Whose spirit is merged in the Great Spirit, Whose soul is not tinged with the faintest trace of hatred, Whose soul is burning love. It is He and He alone that can save Humanity from this abyss of suffering. The regeneration of the human race is no task of a politician or statesman or philosopher. No statecraft, no amount of intellectual subtlety will achieve this grand object. It requires the will of One Whose will is the will of God—It requires a heart as big as the sky—It requires all-pervading, all-embracing love. None but a *Sannyasin,* Who is One with God, Who has nothing to gain in this world and nothing to lose in this world—none but One Who is the true Friend of the world, of the whole world, that can achieve this stupendous task. The

task of creating a New Heaven and a New Earth is for Him who will dominate the Thought World by His own Thought, who will drive away selfishness, greed and jealousy from human nature by His mere will. Only He will save and uplift Humanity Who will transform human heart by His spiritual force, Who will dispel the thick fog of darkness that hangs over the world by the movement of His finger. Only He will bring a better state of existence for man Who will make a gift of faith, love and goodwill to Humanity. Only He will bring peace on earth Whom, when He says, 'Come and follow me' the whole world must follow as the fishermen did follow Christ. Only He will bring the Kingdom of Heaven on earth Who will satisfy the hunger of every human soul, Who will confer supreme bliss on each and all—Whose touch will sanctify, Whose glance will dispel doubt, Whose mere smile will conquer. It is for One endowed with the supreme spiritual force of a Srikrishna, a Buddha, a Christ. It is for none other.

Is Bolshevism an unmitigated evil? No, nothing in this world is. The nemesis has come in the shape of Bolshevism. It has been an in-

strument in the hand of God for driving men to the path that leads to Him just as the war and the suffering and misery following it has been. It is a passing phase—a stage in the evolution of the human race. It is a warning to Humanity to surrender themselves to Him. Will Humanity take heed? They must. That is absolutely certain. The sooner they do it the better for them. The longer they tarry, the greater will be the misery. Let man seek God, and He will reveal Himself. Let man seek His Light and his heart will be overflooded with Divine Light. Let man surrender himself unreservedly to Him and he will at once find himself possessed of the most glorious heritage. To bestow this glorious heritage on Humanity is the mission of Dayananda.

APPENDIX.

I have said before that great and noble thoughts are active spiritual forces, which are bound to conquer the world. In the end they are bound to uplift human thought to the same plane, however short or long the process may be. This greatest thought of uniting the whole Human Race in one bond of Love that Thakur Dayananda sent out to the world more than 12 years ago, has worked its way to every human heart. Consciously or unconsciously the whole mentality of mankind has been changed. Human thought that centred before mainly round the narrow individual 'self' and no less narrow "national self" has soared to the highest point, to the Universal and the Infinite. A study of this process of transformation of the human mind—how human thought has ascended from one height to another and so on to the highest is highly interesting. But this is not the place for that, nor this the occasion. But the truth of this statement will be amply borne out by a perusal of the following few letters out of many received from well-known ladies and gentlemen in the West and from the passages taken at random from the utterances and writings of men and women in various parts of the world who may truly be said to be the highest exponents of the Thought World.

A. LETTERS.

(1)

SRIMAT AMRITANANDA,
Arunachal Mission, Silchar.

Dear Brother,

I was very glad to hear from you and to get the very interesting appeal.....I know that Mr. Lloyd George got his copy, and several men who take a keen interest in the League of Nations have also seen it and have been very interested in it.....May the day soon come when wars and envy and hatred will have ceased. That can only come when men will allow the Prince of Peace to be enthroned in the hearts of men as well as in the Governments of the world.

Yours sincerely,
(*Sd.*) LAURA EVANS.

On Board the S. S. City of
Calcutta. April 5th, 1919.

(2)

MR. A. MAHABHARATI,
Etc. Etc.

Dear Sir,

I am in receipt of your letter of March 1st and may say that I am wholly in sympathy with the sentiments you express and I am always ready in my own life to do what I may be able to counteract the undesirable tendency of our modern so-called civiliza-

tion. Especially I approve of your sentence "to find peace and happiness the modern world has taken the wrong road."

.....

I am, Dear Sir,
Yours truly,
(*Sd.*) ERNEST BELL.

The Animals' Friend Society,
York House, Portugal St.,
Kingsway, London, W. C. 2.
1st April, 1920.

(3)

ALOKANANDA MAHABHARATI,
Etc. Etc.
Dear Sir,

Your most kind letter of Feb 12th reached me here and though I am going on my journey within an hour I must send you a hasty line to thank you for being so good as to write. All you say interests me deeply, especially as I have for some time been convinced that our old evil system is breaking up and a new and better one is on the way. That the signs of it will come first from the East, all things induce me to think and that those of non-Caucasian race will be leaders in this movement as they have been in all others, that make for the improvement of the human race, I feel sure. It is therefore with deep gratitude that I read your words—as it is also with a true sense of brotherhood that I send you a greeting of affection.

My permanent address is 1, Berkeley Street, Cambridge, Massachusetts, U. S. A. though I am a Canadian by nationality. I hope to arrive there by the middle of May.

Again expressing my most genuine appreciation of your kindness and regretting that travel compels me to be brief, believe me, dear sir,

Yours sincerely,
(*Sd.*) BASIL KING.

Hotel Alexandria,
Los Angelos,
6. 4. 20.

(4)

MR. ALOKANANDA MAHABHARATI,
Etc. Etc.

My dear sir,

I have your letter of March 1,1920, and thank you for writing me. Very naturally I sympathise with the object which your worthy Master has in mind. The world ardently longs for the time to come when there shall be peace and happiness everywhere; when man shall no longer contend with man and be given over wholly to selfishness and greed.

I have no doubt in my mind but what the method proposed by your Master will ultimately result in great good, and I wish his plan success.

We are undoubtedly tending towards the condition of things which your worthy Master desires, and for which his disciples are so unselfishly working.

It will come in due time. I commend your efforts and sympathize with your desires.

Again thanking you for writing, I am

Very sincerely yours,
(*Sd.*) W. O. STILLMAN,
President.

The American Humane Association.

Albany, N. Y,.
April 8th, 1920.

(5)

MR. ALOKANANDA MAHABHARATI.
Etc. Etc.

Dear Sir,

Lady Astor wishes me to thank you very much for your letter of March 19th.

She is very much interested in the views of Thakur Dayananda. She fully agrees that there can be no real peace or harmony in the world unless nations and individuals have peace and good will in their hearts, and she feels that in emphasising this truth the East has much to teach the West.

Yours faithfully,
(*Sd.*) H. MATHESON,
Parliamentary Secretary.

House of Commons,
S. W. I.,
April 15th, 1920.

(6)

MR. ALOKANANDA MAHABHARATI.
Etc. Etc.

Dear Sir,

Your letter to me dated at Arunachal Mission, March 1st., 1920, is the most thoughtful and inspiring letter received by me during the eight years that I have been president of the American Anti-Vivisection Society and I wish it were possible for us to co-operate with you in your work for International Brotherhood.....

As for myself, personally and unofficially, I beg to assure you that I am in deep sympathy with your movement for the federation of nations and the expression of the ideal of human brotherhood in some practical scheme of international government, and that as far as my poor powers go, I am working towards the same goal as yourself.

Great was the opportunity of the Peace Conference and great the failure thereof and I much fear the next practical opportunity will come only after years of misery and famine, wars and revolutions. The time is upon us when our race must definitely break with the theory and practice of evolution through blind and selfish competition and must grasp, however imperfectly, the fact of universal kinship and enter upon its further evolution through the control of 'self', not others. This conception once adopted, even if it be accepted by the many rather as a battle-cry than as a spiritual realization, must inevitably affect all forms of human activity and,

passing downwards from the knowers to the doers, leaven all aspects of our mortal life.

International peace, national good government; business, law and medicine for the common welfare; religion, for the building of character not the exhaltation of priesthood ; science for love not power ; these are some of the manifestations of the outlook which begin dimly to be seen on our horizon. How long before anything measurable is accomplished none shall say; for the forceful men, the intellectual leaders of our age, have wandered from the *Verace Via* of Dante and are now urging us down the by-path of materialism, while the un-intelligent, the sullen masses are striking blindly at they know not what.

Yet, even as we speak the night is passing. Greater than weapons is the power of Thought; greater than armies the will-to-grow of the spirit. Even the ignorant build better than they know and out of the aspirations of the dreamers, out of the simple deeds, the daily strivings of the toilers there shall arise a new heaven and a new earth.

Permit me, sir, to thank you for your letter and to lay at the feet of your Master, Thakur Dayananda my humble admiration and respect.

Yours truly,
(*Sd.*) ROBERT LOGAN.
Editor, The Starry Cross.

Office of Publication,
22, South Eighteenth Street.
Philadelphia,
April 22nd,, 1920.

(7)

MR. ALOKANANDA MAHABHARATI.
Etc. Etc.

My dear sir,

Thank you so much for having brought to my notice the work of Thakur Dayananda and of the Arunachal Mission.

I am very much touched by the trouble you have taken in the matter and by the high ideals which both you in your letter and Thakur Dayananda in his manifesto have expressed. Needless to say, I with you, desire to see a better understanding between the peoples of the world take the place of this present system of misrule and chaos, and you may be assured of my every sympathy in anything that you may do towards that end.

Believe me,

Yours very sincerely,
(Sd.) NORMAN ANGELL.

4, King's Bench Walk,
Temple, London, E. C. 4.
April 28th, 1920.

(8)

ALOKANANDA MAHABHARATI,
Etc. Etc.

Dear Sir,

In reply to your letter of the 22nd. April, Sir Horace Plunkett has asked me to thank you for it and for a copy of the Thakur Dayananda's appeal

to the Peace Conference. As you are aware, he, too considers that merely material and economic improvement is not sufficient either to satisfy men in the present or to assure peace and security in the future. Co-operation, as he has always thought and understood it, means nothing less than the denial of competition, struggle and conflict. It means the great and only alternative to war whether the war of commercialism with its motto "The Devil take the hindermost" or the franker but not less pitiless other side, war as we have known it for 4 years, war ever, of necessity, more ruthless and horrible. Sir Plunkett believes however that men have inborn in them the desire to work together and to benefit each other. He believes that given opportunity men prefer to seek a common good than to struggle for private advantage. Teach them how to do this in the simplest and most obvious ways, assist them materially, make them understand that others are not only interested in but positively need their prosperity and they will be taught by such actualities the unity of the Human Race—the Brotherhood of man—and will be compelled to a faith in a unifying directing purpose—the Fatherhood of God.

With best wishes for the success of your work,

Yours faithfully,
(*Sd.*) GERALD HEARD,
Secretary.

Kilteragh, Foxrock,
Co. Dublin, 24. 5. 20.

(9)

ALOKANANDA MAHABHARATI.
Dear Sir,

I have read your letter with much interest and thank you for sending it. I agree with it and because I have been trying to carry out its spirit to some extent I have had to suffer. Thakur Dayananda's scheme would not suit the people who met in Paris. They meant to create no new world. Their hearts were not bent that way. So mankind must suffer. Will you be so good as to allow me to pay my respects to Thakur Dayananda.

Yours faithfully,
(*Sd.*) RAMSAY MACDONALD.

The Independent Labour Party.
8 & 9, Johnson's Court,
Fleet Street, London, E. C. 4.
28th May, 1920.

(10)

THE INDEPENDENT LABOUR PARTY, NATIONAL ADMINISTRATIVE COUNCIL.

MR. ALOKANANDA MAHABHARATI,
Etc. Etc.

Dear Sir,

I have received your letter dated 5th May and I thank you for it. First of all, let me say that you misunderstand the propaganda work of the I. L. P. It would be a most unfair and unjust criticism of the I. L. P. to say that it is concerned only with conditions

of Great Britain and with ameliorating the lot of the people of this land. Such a criticism could not possibly be further from the truth. On the contrary, there are those who criticise the I. L. P. because of its internationalism and the world-wide nature of its interests. During the last six years, particularly, the whole of the energies of the I. L. P. and its propaganda work have been devoted to Internationalism, or in other words, to the preaching of the brotherhood of man. No people who are suffering injustice, whether it be in Ireland, Egypt or India, have warmer or more active friends than the I. L. P. A reference to the column of our weekly paper, "The Labour Leader" will support this statement.

I mention these facts for two purposes, first, to remove what is apparently a misunderstanding on your part of the work of the I. L. P. and second to assure you that an appeal to help in any movement for the regeneration of the world is hardly necessary. There are parts of your letter which are almost a verbal repetition of things I have often myself said. This remark applies particularly to what you say about the genesis of the world unrest and misery. I agree wholly with your comments upon the failure of the Paris Conference and of the causes responsible for this failure. There had been no change in the hearts and minds of the statesmen who met together at that Conference.

I am interested in what you tell me about your Mission and in the appeal sent to the Paris Conference by the founder of your Mission. I may say with

confidence that I am in complete agreement with your aim and I am sure that I can repeat that assurance in the name of the whole of the I. L. P. Like you the I. L. P. is opposed to methods of violence, and the revolution we want to see is a change of heart and mind.

Although we are working widely separated by space, we are united by our aims and I think, to a considerable extent, in our methods.

Believe me,

Yours very sincerely,

(*Sd.*) PHILIP SNOWDEN,
Chairman.

8 & 9, Johnson's Court,
Fleet Street,
London, E. C. 4.
1st June, 1920.

(11)

ALOKANANDA MAHABHARATI,
Etc. Etc.

Dear Sir,

I am very much obliged for your long and most interesting letter of April 5th, which reaches me today.

I need hardly say I entirely sympathise with its purport. You ask me whether I will work for your objects. I assure I do little else. It is a splendid scheme you have in mind, and I only wish the races of men were more ready for conversion to it.

With kind regards and repeated thanks for your kindness in writing to me,

Yours very truly,

(*Sd.*) HENRY W. NEVINSON.

NEW YORK,
June 14. 20.

(12)

BABU MANGOBINDA CHAUDHURY,
Arunachal Mission, Silchar.

My dear friend,

Very many thanks for your letter received yesterday.....I have shown the Thakur's appeal to many of my friends and have many times made reference to it in my public meetings.

The aftermath of the war has resulted in much restlessness in this country. Trade is constantly dislocated and the prices of most commodities shew a steady tendency to rise. Democracy is finding its feet stuck in the process. All departments of life are seriously disturbed. I do believe that the materialism and selfishness of the world today will sooner or later, sooner rather than later, exhaust itself. The war has passed but other and more fearful antagonisms remain. I agree with you in thinking that peace and goodwill, the spirit of the Christ, was never more necessary for healing the world's wounds than now.

With our united kind regards to you both,

Yours sincerely,
(*Sd.*) T. W. REESE.

Leaton House,
Regent Street,
Wrexham, N. Wales.
14th June, 1920.

(13)

THE AMERICAN HUMANE ASSOCIATION.

MR. ALOKANANDA MAHABHARATI,
Etc. Etc.

My dear friend,

Your letter of the first of June is duly received. I note with interest all you say. Undoubtedly, the time will come when the Fatherhood of God and Brotherhood of man will be generally recognised. The world is becoming more and more united in brotherhood and aims and I have no doubt but what the next generation or two will see wonderful changes in this direction.

.....

Remember that the world is drawing closer together and that thoughts similar to ours are making their way into new minds all over the world. Wishing you success in your quest and in your propaganda, I am with kind regards,

Faithfully yours,
(*Sd.*) W. O. STILLMAN,
President.

Albany, N. Y.,
July 23rd., 1920.

(14)

MR. ALOKANANDA MAHABHARATI.
Dear Sir,

I am very thankful for the letter you have written and also for the appeal which accompanies it.

I have the deepest sympathy with the endeavours you are making, and shall be glad to hear from you as to the progress of your efforts. The ideas of the Fatherhood of God and the Brotherhood of man must rule out the disorder of the world, quiet the unrest from which we suffer, and inaugurate the better era towards which the Eternal Father is surely leading us.

Yours faithfully,
(*Sd.*) JOHN CLIFFORD.

18, Waldeck Road,
West Ealing, London, W. 18.
July 27th, 1920.

(15)

MR. ALOKANANDA MAHABHARATI,
Etc. Etc.
My dear sir,

I am writing to tell you that Mr. Norman Angell received your cable* of June 9th and your letter of June 17th.....He has been wondering in what way he could best further your cause, which he recognises to

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*The following cable was sent to Mr. Norman Angell with copy to Lady Astor, Mr. H. G. Wells,

be bound up intimately with his own ideas for world-peace.....It seems to him perhaps that he can best work for his and your ideals by continuing to write and expound them,.....But if you can think of any other way in which he could help your association I feel sure he would be happy to do what he could.

With good wishes,

Believe me,
Yours very faithfully,
(Sd.) ILLEGIBLE,
Secy. to Mr. Norman Angell.

4, Kings Bench Walk,
Temple, E. C., 4.
August 11th, 1920.

(16)

ALOKANANDA MAHABHARATI,
Etc, Etc.

Dear Friend,

.....I now have to acknowledge your letter dated

Miss Kate Simmons and Mr. Ernest Bell on 9th June, 1920:—

"Brother of the mankind yours of April. World situation extremely critical. Must squarely face situation. Even a day's delay means slaughter of thousands brethren and untold suffering to millions. Very great responsibility on well-wishers. Please present scheme of reconstruction to National Peace Congress Glasgow 17th. Insist on World Conference invited by cables. Will get support from many in different countries, specially from.....(Here follows a list of names) Cable if necessary."

May 16th and your cablegram.* I was not able to attend the Peace Conference in Scotland, but I wrote off immediately to a member attending, the Secretary of the "League of Peace and Freedom", and I asked him to speak and place your appeal before the Conference. Then I gathered together passages from your letters to Mr. Bell, Miss Behrens and myself; and had these inserted in a paper sympathetic to our views which also is circulated in America, and herewith send you a copy of same.†

I wrote to Lady Asquith, and Mr. H. G. Wells but have had no reply. Also I showed your correspondence to Miss Callow, Secretary of the International New Thought Alliance.....When all men unite in the love of God, all good will flow out to them from the Central Source of all supply, and they will know how to proceed and act that all may have their needs met.....

Very sincerely yours,
(*Sd.*) KATE SIMMONS.

Clarendon House,
Eddington, Herne Bay,
England.
August 13th, 1920.

(17)

MR. ALOKANANDA MAHABHARATI.
Dear Sir,

Your esteemed favour duly reached me. I but recently however returned to New York where your

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*The same as to Mr. Norman Angell.
†"The Active Service."

registered packet awaited me. I shall certainly distribute your appeals urging peace and harmony as I have opportunity to those I meet who will appreciate the beautiful sentiment therein expressed.

Your letter portrays the distracting unrest everywhere very vividly. Perhaps unrest prevails nowhere more than in America today. Here it would seem as if every one is over-strained—many in their rush to profiteer, many oppressed by our excessive taxation, working over-time, yet really unable to make ends meet, others given over to fashion and folly and waste—and others striving to better conditions and to help the suffering, especially children, prisoners and abused animals, finding themselves quite overwhelmed with the demands on purse and mind in their altruistic endeavours. Our daily papers are intensely exciting, filled as they are with revelations of incredible waste of money recklessly spent by our incompetent government the past few years.....

The noble spirit of your Master, Thakur Dayananda Deb alone will light a conflagration of peace and harmony impossible to extinguish—in which you also seem an earnest helper and upholder.

Accept kind wishes for your active mission which has high ideals of peace for all people.

Most truly yours,

(*Sd.*) GEORGIANA KENDALL,

Vice-President, Humane Education Society.

The Ploya, New York.

Novr. 12, 1920.

(18)

MR. ALOKANANDA MAHABHARATI.

Dear Sir,

Thank you for your letter. I am in complete agreement with all you say of the present state of the world and its governments. And the principle you lay down are those which have always guided me, although I might not use quite the same phraseology. But religion is not so well understood in the West as in the East, nor its intimate relationship to human welfare....

Cordially yours,
(*Sd.*) HAVELOCK ELLIS.

14, Dover Mansions,
Canterbury Road,
Brixton, London, S. W. 9.
28th November, 1920.

(19)

MR. ALOKANANDA MAHABHARATI.

My dear friend,

I do hope that you will not consider my long delay in answering your interesting letter of July 29, 1920, showing any lack of appreciation of your very great kindness in writing me so fully about your Master, and about the Brotherhood of the Arunachal Mission. I am deeply interested in all that you told me, and also in the appeal to the Peace Conference, which you enclosed.

This blood-stained and war-torn world of ours

needs the Sannyasin. If only there were more "friends of the world"!

A few months ago I had the pleasure of entertaining in my home Rabindranath Tagore, and we talked over these things.

From the other side of the world I send you affectionate greetings. If any of your Brotherhood come to America, they will receive a warm welcome at my home in Princeton.

Faithfully yours,
(*Sd.*) HERBERT ADAMS GIBBONS.

Princeton, N. J.,
March 11, 1921.

B. EXTRACTS :

[It is a remarkable fact, as will be seen, also from the following extracts which are taken at random from a mass of them that it is admitted on all hands that the old order has gone and that a New Era has come. Most people who utter the word 'New Era' do not know what the New Era is like, in what respects it is to differ from the one that has just passed, from what point of time dates the New Era. It would be difficult to prove to demonstration to the ordinary man in the street in the midst of chaos and confusion that the New Era has really come. But the New Era is on everybody's lips. The thing is the New Era has really come—it has been born in the Thought World—and even those who have not the vision to see it clearly, unconsciously give expression to it—they could not but do it—even though they could not yet point to anything tangible to base their conclusion. Those who have been given the vision, can clearly discern the advent of the New Era and to them the chaos and confusion which, like darkness before the dawn, instead of clearing is only thickening, is but the surest sign of its coming.

Another highly significant fact in support of the coming of the New Era is the dodge very often employed by advertisers to arrest the attention of newspaper readers of referring to the New Era—and sometimes with great display.]

(1)

A New Era is opening. Let it begin with a common determination to work together for a common purpose.—*King George's Message to the Indians, December, 1919.*

(2)

The gathering (of the Peace Conference) marks the beginning of a New Era, assisting the peoples of all the countries in the desire for peace, prosperity and happiness.—*President Wilson.*

(3)

(I am) sure that the Great To-morrow has already come.—*Rabindranath Tagore.*

(4)

The War was fought to establish the New World.—*Lloyd George.*

(5)

This is a turning point—Humanity is taking a turning point—Shall we or shall we not take our legitimate part in the making of the New World?—*Lala Lajpat Rai in his address to his countrymen.*

(6)

I am confident that it auspiciously comes at the dawn of a New Era of friendship and good will which it will be the privilege of our kindred peoples to advance towards full achievement.—*Wilson to King George.*

(7)

I most cordially echo the hope that in the struggle to create a better world for mankind which is the first duty bequeathed to us by the glorious comradeship of war our two nations may be found indissolubly linked alike in effort and achievement.—*King George to Wilson.*

(8)

This reconstruction is not confined to any one department of life but to the whole life as such..... The desideratum is to bring the Kingdom of Heaven on earth. This is the spirit of the New Age.—*The Indian Review, August, 1920.*

(9)

We have had several New Worlds. The Jews call this year 5680 ; Christians with a newer world call it, 1920, the Mahomedans dating from Mahommed's flight, say it is 1307 ; and in England the Lloyd Georgites consider the New World really began on January 10th, when the Peace Treaty was ratified, so with them this should be the Year One.

But the question still remains ; is it really a New World or the same Old World, with the same trials

and difficulties, the same good patches and bad, the same hopes,—not always fully realised? Human nature is always hopeful. The poor hope for better times, the unfortunate for better luck, and the sick and suffering for better health. It is not enough, however, to hope without endeavouring, at the same time, to achieve our object.

Try Mother Seigel's Syrup yourself and enter a New World of health and happiness.—*Advertisement in Newspapers.*

(10)

But a New Reign is coming, that of the spirit ; after the human, the divine.—*Mirra Richard, Asian Review.*

(11)

A New World is being created, a New Era is at hand.—*Invitation to International Congress of Religious Liberals, Boston, 1920.*

(12)

Standing as I do in view of God and Eternity, I realise that patriotism is not enough ; there must be no bitterness nor hatred in my heart against anyone.—*Edith Cavell before her execution.*

[The sublime note of this passage reveals the fact that the soul of Edith Cavell before her execution, was in perfect union with the Universal Soul of Humanity.]

(13)

In the name of Humanity, multiple and one, etc., we declare and proclaim the Universal Equality of the Human Race.—*Universal League for the Equality of Races in Japan.*

(14)

For the maximum effort in the war, each nation pooled all its resources and its strength, and theoretically at least, the people of that nation were for the time but one family. This sort of action on an international plane seems to be the only hope for Europe.—*Anatole France.*

(15)

The work which has been done, the seed which has been sown, cannot, will not be wasted ; and, because of the martyrdom of Russia, her children and our children will reap a glorious harvest of love and comradeship in the true commonwealth that is to be.—*Lansbury in "Daily Herald."*

(16)

If the world is indeed to become one of peace then it is impossible to have one part of it within the ring fence of Monroe Doctrine cut off from the responsibility of federal world-commonwealth.—*H. G. Wells in "Sunday Express."*

(17)

"What solution do you see for Europe's plight?", asked the correspondent of the "Observer." "Action based on a new spirit on the common interests and needs of all Europe, and of all the world," said *Anatole France.*

(18)

The first object of the International would be the prevention of all war. That message must spread in our late enemy countries as well as in the allied countries.—*"Ex-soldiers in Council,"—"Daily Herald," April, 5th.*

(19)

I think that, soldiers as most of us have been in our time, there is no prospect more abhorrent to the vast majority of us than that of a future war.....The multitude has but one desire—"Peace."—*Aidan De Gernon, D. H. April, 17th.*

(20)

To destroy false ideas about war among civilians and especially among children, to get as many men as possible in each country to pledge themselves against war, to abolish secret diplomacy, to destroy the capitalist system.—*Programme of International Congress of Ex-service men at Geneva.*

(21)

The man who knows most about war is the man most anxious to see war abolished. The man who fought in the trenches and saw his comrade smashed at his side, who has known desolation of warfare, is the man who does not want any more war.—*Major General Sir Frederic Maurice.*

(22)

Speaking of world peace and disarmament, Mr. Harding, President-elect of the U. S. A. said :

"World disarmament is only one phase in the attainment of actual peace towards which we are all working....With the conscience of the world awakened against war and the growing desire of each nation to do its part there is reasonable assurance that the time is not far distant when considerations of right rather than might will prevail and when disarmament will become an actuality. I believe that a campaign to create world-wide public opinion such as that inaugurated by the "World" is a step towards the hastening of world tranquility."

(23)

It seeks not a slave state but a co-operative commonwealth of Free Citizens and it is in this direction that the Brothers of Light are seeking to guide the evolution of Humanity.—*Annie Besant in "New India," Sept. 1920.*

(24)

We needed a real League of Free Peoples, not a League of Kings, nor a League of Cabinet Ministers. —*J. H. Thomas, M. P., "Daily Herald," Feb. 16. 1920.*

(25)

An equal system of International rights and obligations, just liberties and wholesome necessary restrictions can alone be a sound basis of International Law and order.—*Aurobindo Ghose.*

(26)

United States would take no interest because she will join no combination of powers which is not a combination of all. She is not interested merely in the Peace of Europe but in the peace of the world. —*Arthur Benington, U. S. A.*

(27)

To start any League with any hope of success all powers must be in it—not to wrangle and intrigue but to find a common basis for useful co-operation ...the mechanism of which can only be a League of Nations, free individually and so willing to think and act collectively.—*Austin Harrison in "Sunday Pictorial."*

(28)

Senator Harding in a speech on the League of Nations declared that President Wilson's League was a definite and irredeemable failure. Senator Harding therefore proposed a new effort to construct a World Association on the framework of the Hague Tribunal and pledged himself to make an immediate effort to form such an association.—"*Englishman,*" *31st., Aug. 1920.*

(29)

I look higher now, I am against the League of Nations because it is the League of Governments. I am for a League of peoples, for a league of oppressed peoples, who are the victims of the Peace of Versailles."—*D'Anunzio.*

(30)

The only other conceivable policy was to seek some new state of things in which war would no longer be the inevitable resort for settling international disputes.—*Lord Robert Cecil.*

(31)

If one-hundredth part of the thought given to this war were given to peace, there would never be a war again. I believe that a passion for peace has been born in this war which will prove greater than

any passion for gain or conquest, and as far as is humanly possible, such a war as this should never be tolerated again. However, there is a danger in believing too much in treaties until we have a radical change in the hearts of men, but I think that change is coming. There must be no patch-work peace which is simply a compromise of conflicting interests. Every nation must have the choice of its destiny and not be cut and curved to please the Great Powers. —*General Smutts.*

(32)

No nation must desire domination and power over another. We shall only reach this condition of things by understanding that capitalism has finished its work and that future development of mankind must be based on co-operation.—*"Daily Herald," July, 14, 1920.*

(33)

A genuine society of all nations and an all-round revision of the Peace Treaty involving the abandonment of our own Imperialistic aims.—*Robert Dell.*

(34)

Future must bring international reconciliation. Only a real Democracy including all nations would give the suffering world peace.—*Ebert, late German President.*

(35)

We must feel our way towards a group organisation within the community and to a world federation beyond it.—*Ivor Brown.*

(36)

In the field where our aims are one, our enthusiasms the same, our rivalry and ambition generous, we can surely look to be reconciled, and the fellowship of learning offers a road which may—and if our spiritual ideals be alive, must—lead to a wider sympathy and better understanding between our kindred nations.

While political dissensions are threatening to extinguish the honourable comity of the great European States, we pray that we may help to hasten that amicable reunion which civilization demands.

—Extracts from the letter addressed by Doctors, Heads of houses, Professors and other Officers and Teachers in the University of Oxford to the Professors of the Arts and Sciences and to Members of the Universities and Learned Societies in Germany and Austria sometime in October, 1920.

(37)

Professor Gilbert Murray in the course of his presidential address at a meeting of the Geographical Association held sometime towards the end of

December, 1920 or the first week of January, 1921, interpreted the duty of mankind towards the universe as being similar to that of the patriotic citizen towards his own country.

He proceeded to speculate whether the economic exploitation of helpless nations and territories by strong ones, stimulated by the pressing hunger of the Western world was likely to prevail, or whether there was to be the consciousness of the earth as one great city with a great conception of the duty, that would be normally expected from a civilised and educated man towards his fellow man. He was convinced that the latter conception was becoming more and more an integral part of public opinion in this country.....If the better elements in the great nations, backed by outside international opinion, set their faces resolutely against uncontrolled and irresponsible covetousness, he believed that a co-operation between the nations would be secured which would make not only for the maintenance of peace but for the welfare, concord, and good will of the entire world.

(38)

All over the continent specially where they have suffered most there is a real awakening, a revolt against war and sincere enthusiasm for the New International Union.—*Daily News (London).*

(39)

Congress of International Brotherhood, London, 14th, September, 1919.

(40)

There never was a time in history of a distracted and torn world when the Brotherhood movement was more needed said *Mr. Lloyd George,* at the National Brotherhood Congress at the City Temple, Sept., 1919.

(41)

Mighty festival of Unity : We want a League of Nations but it must be a League in which men and women are banded together with the bonds of Brotherhood.—*Robert Fleming in D. H. May 3rd, 1920.*

(42)

Comrades and Brothers, remember that nationality is not enough, nationality must not be the aim. There is something higher than nationality, and that is International Brotherhood, the Brotherhood of man under the Fatherhood of God.—*Col. Wedgwood on landing at Bombay.*

(43)

International Brotherhood after all, means that humanity is one great family of human beings with a common origin.—*Lansbury in D. H.*

(44)

I have no doubt that they will find the people of the United States very ready and willing (inspite of

her refusal to join the League of Nations) to come into the Brotherhood.—*H. G. Wells in "Sunday Express."*

(45)

To endeavour by united efforts to advance the triumph of reason, freedom and progress in religion, the Brotherhood of man and the peaceful federation of the world.... A New World is being created, a New Era is at hand. Shall not we of liberal faith and progressive spirit come together again....for the Universal and enduring religious needs of mankind? Let us become later day pilgrims of the Spirit—like the Fathers of old seeking "a city which hath foundations, whose builder and maker is God."—*Invitation to the International Congress of Religious Liberals, Boston, 1920.*

(46)

As religious people we recognise that the only real power that can make such an object effective is the religious power. The world of men is one because God has made us one. At bottom the human race is one. There is one fraternity, and it is going to be realised—*Bishop of Kensington, "Inquirer," Feb. 21, 1920.*

(47)

The Conference calls attention to the fresh vision which has come to many of that Kingdom of God in which all the nations of the world shall be united

in righteousness and peace, etc.—*Resolution I, Lambeth Conference, moved by Bishop of Peterborough, August, 1920.*

(48)

Fatherhood of God, ultimate foundation for reconstruction of ordered harmonious life for all men—the one hope for the permanent peace of the world. —*Lloyd George.*

(49)

The world is becoming one.....we are no longer strangers or foreigners upon the earth, but fellow-citizens in the great household of the Eternal Father. —*Dr. John Clifford.*

(50)

They (Non-Christians) are as dear and precious to the One Universal Father-Mother as Christians are, and should therefore be included in the same Religious International.—*Revd. Dr. Walter Walsh.*

(51)

All the civilizations which had risen and died —had they not failed because they had not been based upon the one foundation of God, the Universal Father?.....And was it not natural that women should see God as the Father of all, and the world

as one family?—*Maude Royden's address at Geneva (D. H. June 7th, 1920).*

(52)

When will the truth dawn on the hearts of mankind that they were all created by one God, out of His own image that they were all brethren and have for their eternal welfare, to live in peace and amity?—*A. B. Patrika (Calcutta) Oct. 26th, 1920.*

(53)

I attribute this (the fact of his being alive after 35 days of fasting) to the spiritual strength which I receive from my daily communion bringing me bodily strength assisted by a world of masses and prayers.....I believe God has directly intervened to stay the tragedy for a while for a Divine purpose of His own. I believe He has intervened not solely for our sakes but also for our enemy's sake.—*MacSwiney, Lord Mayor of Cork.*

[This declaration of Mr. MacSwiney is in tune with that of Edith Cavell. He has discovered his spiritual one-ness with the rest of his fellow-beings. He finds a divine purpose in everything—even in his death that, he knew, was coming. He realizes that he is an instrument in the hand of God and realizing that he joyfully surrenders himself to His will.]

(54)

Where is God the good, exclaims the world, which has been trying to wade through slaughter to

a safe haven of peace.—*"Servant" (Calcutta), 6th November, 1920.*

(55)

And thou Divine Being who sleepest in the bosom of men and of nations the hour is come.—*Paul Richard in "To the Nations".*

(56)

Only a new spiritual influx creating in man a new consciousness can overcome the enormous mass of difficulties barring the way of the workers. A new spiritual light, a manifestation upon earth of some divine force, unknown until now, a thought of God, new for us, descending in this world and taking a new form here.—*Mirra Richard to the Women of Japan, "Indian Daily News," May 17th, 1920.*

(57)

If we are to found the Kingdom of God in humanity, we must first know God and see and live the diviner truth of our Being in ourselves.—*Aurobindo Ghose.*

(58)

The processes of war and blockade are a denial of our Christianity and a complete barrier to the establishment of the Kingdom of God on earth.—*Extract from an appeal issued by Dr John Clifford and others headed "A Call to Christians."*

(59)

To doubt that this perfect consummation (the Kingdom of God) will ever be effected is in reality to question the inspiration of divine prophecy, and also to declare presumptuously that mankind will never answer the grand design of creation.—*"The Coming World Government"* by *Carlyle B. Haynes* in *"The Signs of the Times," U. S. A., June, 17, 1919.*

(60)

The world can only recover as a unit.....It lies under a common affliction that will only yield to a common remedy.....It is a spiritual remedy.—*A. G. Gardiner, in "Daily News", London.*

(61)

Lord Robert Cecil said until Christian ideals were wrought into the texture of national life and policy there was no hope of peace —*"D. H.", June 8th.*

(62)

You cannot get a change in social conditions until you change the moral and religious outlook of men and women towards one another.—*Lansbury, D. H., July 19, 1920.*

(63)

As Christians we must see that the present conditions are changed. The Church is asleep now but surely she is destined to bring about a revolution in

the matter of human relationships, such that men may be able to seek the Kingdom of God.—*Rev. Paul Jones, President of the Church Socialist League in America.*

(64)

Never before in the history of our country has there been such a general turning of the masses to the things of the soul as we see about us today.—*W. G. Shepherd in "Harper's Monthly".*

(65)

I have decided to eschew politics and devote myself to the attainment of the Higher Self which should be the mission of human beings.—*Rashbehari Bose, an Indian anarchist now a refugee in Japan.*

(66)

A spiritual Brotherhood and International Peace. —*Rev. Dr. Walter Walsh.*

(67)

They (the devastations of famine and typhus, the cloud over Mesopotamia, the cloud over India and the darker cloud over Ireland) are the poisonous fruits of the spiritual disaster that has befallen the world and they will continue until the ruin is complete or the spiritual remedy is found.....The thing

for which the world is looking is a great lead in the path of reconciliation. It calls for a gospel that will offer it a way out of the wilderness in which it is wandering.—*A. G Gardiner.*

(68)

The world of men and women is waiting, longing, hoping for the new day ; people, as of old, ask for a sign, run hither and thither after this theory and the other in a vain endeavour to find the solvent for present-day needs. Whereas all we need is to stand still and take stock of ourselves and find out what it is we really ask of life and what we expect to gain for the trouble of living.....Spiritual forces are stronger than ambition, glory, or power ; that, indeed, the truest expression of glory and power is to be found among those who are willing to put everything upon the altar of service and find their happiness in giving even life itself to the cause of humanity.—*Lansbury in "D. H." Oct. 30th, 1920.*

(69)

Our Master has said, "One is your Father, and all are brethren". These are the fundamental principles of human society as God designed it to be.

Every association or community of men is intended by God to be a Brotherhood, in which each tries to do all the service he can for the others.

This conception of Brotherhood should deter-

mine all industrial relations, putting an end to injustice and dishonesty, inconsiderateness and carelessness of employers and employed.

Once again, this conception of Brotherhood should determine the relation between nations, turning the world into a family of nations, respecting and helping one another, instead of injuring one another by selfish competition and from time to time breaking out into open war.

We call upon all men in the name of God to lay aside all race hatred and class hatred, upon which it is impossible to build any solid structure, social or political.

We beg all our fellow citizens to turn to God, who created them to be brethren, and to seek from Him, who alone can give it, the power to love as brethren and in love to serve one another. By that power we can find the way out of our anxieties. In His light we shall see light.—*Extracts from the appeal issued by the National Council of Missionaries in India, Burma and Ceylon and addressed to the peoples of India and Europeans in India.*

(70)

Before that can happen there must come new leaders, new enthusiasm for the ideals of life, a new spirit of unselfishness and service for the commonweal and just now, we do not see them coming.—*Sir Philip Gibbs in the "Daily Chronicle", Sept 1920.*

(71)

For Him we look, for His coming we try to

prepare the public mind of man—"The coming of the World Teacher."—*By Annie Besant.*

(72)

The World now really stands in need of a Saviour. —*"Servant" (Calcutta), November, 6th, 1920.*

(73)

God is the King of kings (cries of "We should fear Allah and nobody else") There is no government except the government of God. We shall not serve anybody as subjects except Allah.—*Mahommed Ali at the meeting of the All-India Muslim League, Amritsar, Dec. 1919.*

(74)

[The following remarkable document, coming, as it does, from a quarter, from which it would ordinarily be least expected, is a strong proof, if any were needed, of the fact that the *Satya Yuga* has come when man, having outlived his material existence has entered a career of spiritual existence. This shews conclusively to what sublime height human thought has ascended. Even our sisters of shame have not been impervious to the great idea of living a higher state of existence. Their thought has been lifted to the highest pitch—to the expectancy of the coming of the Saviour who will regenerate the world and will not spare them also. It is a translation from a manifesto issued by sisters of shame in Calcutta who count many hundreds.]

The world has now arrived at the parting of the Old Era. Educated or uneducated, rich or poor, high or low—all are marching forward to attain their highest progress at this auspicious moment of a new awakening. Why should we alone rest in dumb inactivity? We may not ordinarily have a status in society nor could we expect any sympathy from it but none can deny that we also form a part of Humanity. For want of a tight social organisation and cohesion amongst us, we are pursuing each our own course and are being swiftly dragged along the path of the lowest degradation. But cannot we—if we are only of the opinion and determined on the salvation of our fallen race—find out a path of our upliftment? Certainly we can. We all know it is to save the fallen that the God of Humanity descends on earth in human form. If the Infinitely Merciful Lord, bent on destroying the elements of evil in the world comes, then shall not we also receive a drop of His mercy and, strengthened in His mercy, be able to break the bond of degradation in the midst of which we live and enter upon a future career of unfoldment? It is through His mercy that we have met today and have been afforded an opportunity of giving vent to our feeling of anguish—it is through His mercy which showers on all alike, that we hope to banish the darkness that enshrouds us and see the light of progress and salvation, etc., etc.

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